VEDA

A New Perception

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Dr. S. K. Bharadwaj

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गुरुकुल कांगड़ी विश्वविद्यालय

विषय संख्या ______, आगत नं० 103215

लेखक Bhardwaj, S.C

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VEDA

A New Perception

Volume I

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Dr. S. K. Bharadwaj

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A FEW WORDS TO MY READER

I may be pardoned for my being a little personal.
We returned to India in early 1915, after spending my early life abroad. I did not know any Indian language, except a little Hindi. I was hardly 14-15 years of age. Unfortunately a great calamity feel on the family. I lost my father soon after arrival.

My father Dr. Chiranjeeva Bharadwaj, besides being a great surgeon (FRCS), he was a great scholar knowing several languages, a staunch nationalist, social reformer and proud of ancient Indian culture and scripts, social specially the Vedas. He translated several valuable works in English and even some part of Vedas.

Being brought up under father's such guidance and an atmosphere of Indian culture and philosophy of life, I too had a great desire to study the ancient literature and the Vedas but to study them a good knowledge of sanskrit and its grammer was essential. Though I was a science student I very earnestly & diligently started to learn grammer, without a guru and continued it, till I did my BSc (Hons) by which time I had learnt various books of grammer its various branches. This gave enough knowledge to study Upanishads, Darshans, Puraans, Brahmans etc.

The study of these works with the help of applying derivative meanings to their technical terms and with the help of my little knowledge of modern science, I found them very fascinating and absorbing. They, I found, dealt with all branches of science from the life of an individual to cosmology.

I found the Brahmans and Puraans were rich in various legends which at time, though sounded foollish and absurd but made easy understanding of fundamental scientific principles or processes expressed in them, as legends.

Vedas I studied from their original scirpts without any one's commentory to avoid bias and to run in the old groove of orthodoxy.

My study has convinced me that the present Sanskrit and its grammer cannot help studying the Vedas. Sanskrit grammer was to elaborate the language of old scirpts. New laws were created to refine and restrict the meaning of Vedic terms. Vedic language does not obey these laws and the grammerian had to confess that Vedas were boundless, their language was very liberal in its meanings. They had to coin aphorisms to confess this as:-

> *Chhandasi Bahulam, Chhandasi Vaa, Vyatyayo Bahulam, Chhandasai Lung, lang litaḥ etc.*

This means that Vedas do not restrict themselves in tenses, moods, propositions etc. It is a free language.

Various Vedic scholars like Mahidhar etc. who had tried to translate them with their sanskrit knowledge have I feel done great injustice to Vedas and that is why there are many misconceptions regarding the Vedas. No grammer, no dictionaries can help in understanding the Vedas. Vedic *Soorya* is no sun, nor *Chanadra, Vayu Agai* is what is understood of them. Even great vedic etymologist Yaaska mentions:-

> *"Artha nityam pareekṣet*
> *na samskaaram aadriyet"*
> *"Na Pṛthaktvena mantraah mirvaktavyaaḥ"*
> *"Prakarṇam evam tu mirvaktavyaaḥ"*

It clearly says at a point of ambiguity always regard the meaning and not the construction of the word by grammer. Also the sense of the hymn not in an isolated meaning, but in context.

Vedas are not religious books of Hindus as is usually concieved. The base of the word *religion* is "*rig*" which means to bind or tie. So religion means what binds or ties a person to certain faith or a Book. Veda means Vidhyaa, knowledge it does not tie a person to any faith.

I felt an urge to express my own views. I do not like to drag my reader any further and wish them to read and review my work and overlook my weakness and invite healthy suggestions if any. I am no authority on Vedas but only a student. I have cared more for the subject matter than to the language.

Vedas are so vast in knowledge that they are therefore called *Braham.*

I am very happy that my two sons who are very eminnent architects, have persuaded me to introduce Vedas in their true and sensible perspective and as I have 'seen' them and I am very thankful to my younger son Daksha Bharadwaj, who made many useful suggestions and looked after the tiring work of proof reading and got this book printed.

FOREWORD

The author Dr. Satyakama Bharadwaj is son of late Dr. Charanjeeva Bharadwaj, is a rare combination of diverse talents.

He was born in Punjab in India in 1901 in a family of the famous, nationlist of a leading Aryasamajist and intellectual Dr. Charanjeeva Bharadwaj.

Dr. Charanjeeva Bharadwaj after graduating in Medicine in India went to Edinburgh and did his F.R.C.S., M.R.C.P. and D.P.H. in 1904. Subsequently when he returned to India he started his practice. He was the first Indian doctor with such high medical qualifications and was offered very prestigeous and lucrative positions by the British Government. But being a stauch nationlist he refused to take them.

He went to Burma and subsequently to Mauritius and stayed there for several years. He then came back to India after donating all his earnings for the cause of uplifting the Indian community. He started his practice but unfortunately died within a few months of his return, serving a cholera patient, at the young age of 40. He was the first Indian to translate the "SATYARTH PRAKASH" - the magnum opus of Rishi Swamee Dāyanand, the founder of the Aryasamaj, in English. He did this when he was in Edinburgh and called it the "Light of Truth".

One can well imagine while being brought up in the style of the Victorian era but still being instilled with the Aryan culture as propogated by the ancient Rishis

The author whose childhood was spent outside India in Mauritius and other countries could only speak English, French and Hindi. when he came back to India. Inspite of the loss of his illustrious father at such an early age, it did not dampen the spirits of the young man. He did not loose heart but passed his B.Sc.(Hons) with a first class first and did his M.B.B.S (Medicine) in India and started his practice in the same town, Lahore, where his father had also started his practice. He soon after went to Vienna to specialise in E.N.T. and came back to India and started his practice in New Delhi in India, as a specialist in year 1934.

Having been brought up in the era of revolutionaries and Gandhi he became a staunch Congressite and worked in association with Mahatma Gandhi, Dr. Rajinder Prasad, Sardar Patel, Maulana Azad etc. He was not only their medical doctor but also a colleague.

Falling the footsteps of his father he started research on Vedic literature. Being not only a medical man but also a Scientist, Linguist (knowledge of German, French, Latin, English, Urdu and other regional languages) Sportsman, he had a very broad vision. His hobby of Nuclear Science helped him a great deal in his research. As he had not learnt Sanskrit in the school, but had studied by himself, without a Guru, with his above knowledge he started finding that Vedas were an immense ocean full of Science.

He found that, unfortunately, people who attempted to translate Vedas were either Pandits who did not know Science or Sceintists who did not know Sanskrit.

He started his research inspite of his heavy schedules and came up with very revealing thoughts and interpretation of Vedas etc. He explained in various articles that his research had shown that Vedas were not written in the normal Sanskrit. Sanskrit was derived from the Vedic language. As such when translations were made in normal Sanskrit the meaning went haywire and at times stupid. But when interpretted from roots the meanings were totally different and Scientific.

He was requested to contribute the articles, including a prestigeous article in the book presented to Late President Dr. Zakir Hussain.

He was then requested by various intellectual friends that he should compile his research into a book. He under took this mammoth task of putting forth his research of the last forty years in his magumopus,**"VEDA–A NEW PERCEPTION"**

The book is in two volumes :

The volume - II mainly deals with Science and Technology in Vedas.

He feels that he is showing a path which will open totally a new avenue, for research and for Scientists and Scholars to work in the years to come. There is likely to be criticism from the orthodox but drawing flak is nothing new to him.

A Nationalist, Freedom fighter, Medical Doctor, Sportsman, Musician, Visionary and a Linguist, what a combination? At heart he is an innocent child who does not accept that the world of today can be so different to the world in which he was brought up. He is a firm believer that India with its ancient moral values and today's Scientific approach can once again lead the world, as it used to in ancient times, to Peace, Prosperity and Bliss.

He has dedicated this book to his late father Dr. Charanjeeva Bharadwaj and hopes that, Thinkers, Scientists and Researchers shall benefit from this and take his work further from generation to generation to reveal that Vedas mean knowledge and our vedic religion in no religion in the normal terms, as it is only knowledge which can be practiced by all humanity irrespective of their creed and religion.

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CHAPTER-1

AN INTRODUCTION TO THE VEDAS

PROLOGUE

It is universally accepted by all literatures that Ṛg veda is the oldest literature in the possession of man, though Āryans (Hindus) claim that there are other three Vedas, which also are contemporary and are also revealed documents. To avoid any indigenous biasness about the Vedas, we would prefer providing here the views of some of the authentic Indologist of the West, who had worked with great dilligence and devotion. How much their labour helped the vedas is a different matter, but the teachings and the loftiness of the Vedas so enchanted them that they expressed their views about vedas in these words. We give some extracts from their works here :-

PROF. MAX MUELLER :

He is considered the best authority on Oriental scripts and sanskrit literature. He passed his whole life in the study of the Eastern Philosophy and religion, specially Vedas. He is also given the credit of introducing Veda to the West. We give here some of his views on Vedas :-

1) "The Vedas open to us a chamber in the labyrinth of the human mind through which other nations had passed long before they became visible to us by the light of history. Whatever may be the age of veda, they are the oldest books in existence."

2) "The Vedas may be called primitive, because there is no other literary document more primitive than it, but the language, the mythology, the religion, and the philosophy that we meet in the Veda, open

and give us trustworthy information of a period in the history of human thought of which we knew absolutely nothing before the discovery of the Vedas."

"If we mean by primitive the people who have been the first of Aryan race, to leave behind literary relics of their existence on earth, I say the Vedic poets are primitive, the vedic language is primitive the Vedic religion is primitive and taken as a whole more primitive than any thing else, that we are likely to recover in the whole history of our race."

> "The vedic literature opens to us a chamber in the education of human race to which we can find no parallel any where else. Whoever cares for the first intelligible development of religion and mythology, whoever cares for the first foundation of science, astronomy, metronomy, grammer and etymology, whoever cares for the first informations of philosophical thoughts, for the first attempt at regulation family life, for the first attempt at regulating family life, village life and state life, as founded on religious ceremonial tradition and contract, must in future pay full attention to the study of Vedic literature."

The philosophy of India is what ought to be, not the denials but the fulfilment of religion. It is the highest religion and the oldest name of the oldest philosophy in India. The Vedanta, that is the end, ultimate goal and the highest object of the Vedas. If we think that I exaggerate, let me read you what one of the greatest philosophical critic says of the Vedant and more particularly of the Upanishada. Says Schoapenhauer :-

> "In the whole world there is so study so elevating and beneficial as that of the Upanishada. It has been the solace of my life and it shall be solace after death. Thus, I wish that the Vedas, its religion and philosophy should not only seem to you curious, but you should feel that there is something in there that concerns ourselves, something of our own intellectual growth."

1) **In Hibbert Journal Max Mueller Expressed:-**

"It is certain there is nothing more ancient and primitive not only in India but the whole Aryan world than the Aryans of Ṛg Veda."

2) **Reverant Pincall Says On Rig Veda :-**

"The Ṛg Veda is the only Veda which stands high above all speculations and crudities which have been built upon its honest statements and will continue to stand a monument of uneffected piety and perpetual beacon to guide the humanity in the path of truth. The Ṛg Veda is the only Veda that is a book which all should study who entertain respect of the Veda. Every thing else in the Hindu literature rests upon and has grown out of that book."

3) **William Monier In his-"Book On Hinduism"**

"A close examination of these books has shown modern scholars that the social conditions of the people among whom the Ṛg Veda originated was not purely Ipastornal or nomadic as has been supposed but was one of comparative civilization. The race that produced the Veda, has within it the possibilities of Western civilzation."

4) **Jacoliat In his "THE BIBLE IN INDIA"**

"We cannot refuse to the Vedas the honour of antiquity-the most distant. But at what epoch were they written, who where their authors, we may revert to the times the most primitive, interrogate the most ancient records of human race and it is still impossible to solve these questions. All are silent on the subject. According to Brāhmaṇs they are anterior to creation. All antiquity has drunk from the great fountain."

"Vedas whose pages count their existence by thousands of years and intense inquiring youth, imbiled the science of life before Thebes Hundred gates or Babylon has tread out their foundations, Vedas, which is the word of enternal wisdom, the Principle of principles revealed to our forefathers and then did India appear to me in all the living past of the originality."

5) **J. Kennedy In His Religion and Philosophy of The East :-**

"The oldest and most important of these is Ṛg Veda Which according to the Brāhmaṇs has been in existence from antiquity."

"We know as every philologist knows that the Aryan Language dates 10,000 B.C. The language in which the Vedas were composed must have existed about 9,000 B.C."

6) **Mrs. Wheeler Welcox, an American Lady Says:-**

"We have all heard and read about the ancient religion of India. It is the land of great Vedas, the most remarkable words containing not only religious ideas for a perfect life but facts which all the sciences have since proved true. Electricity, radium, electrons, airships, all sciences were known to the Sires who found the Vedas. The beautiful ethics of the Veda ār̄e misrepresented by the most powerful sects of Brahmaṇs who claim to illustrate and teach them, yet who in their temples, display those emblems and animals as objects of worship against which the Vedas painfully protest. Our religion is the parent of all the religions, all the literature, science and philosophy of the world, either those of Egypt, Assyria, Babylon, Greece, China, Persia and Rome. It is the Parent of Maquism, Parsi, confucious, Buddism, Judaism as well as Christianity. It is the mother of all civilizations.

Wonderful, therefore, is the history of the Aryas, the noble Aryas; Who appeared on the earth as the highest development of man in the evolution of the humanity."

7) **Madam Blavotski In Her Book "SECRET DOCTRINES" Says:-**

"The Vedas, infact, contain revealed knowledge, which is also demonstrated by a study of comparative, theology. Every prophet calls himself a transmitter or receiver of original religion and not a preacher of new religion. All refer to anterior, pure religion to which they desire to lead back the world. More than one great scholar has stated that there was no religious founder, Aryan or Turanion, who have invented a new religion or revealed a new truth. These founders are all transmitters and not original teachers."

8) **Bishop Heron In His "HINDUS SUPERIORITY" Says :-**

"The Vedas are without doubt the oldest works composed in sanskrit. Even the most ancient sanskrit writings allow the Vedas as alreads existing. The Vedas alone stand serving as beacon of Divine light for the onward march of humanity. There is no movement of Greece or Rome more precious than the Ṛg Veda which is the most sublime conception of the great highways of humanity."

9) **W.D. Brown In His "SUPERIORITY OF VEDIC RELIGION" Says :-**

"By careful examination, the unprejudiced mind cannot but admit that India is parent of literature and theology of the world. They are a people enjoying a treasure of inscription that might be enjoyed by a civilized nation. It recognises but one God. It is thoroughly scientific religion, where religion and science meet hand in hand. Here, theology is based upon science and philosophy."

10) Prof. Blomfield In His Book "RELIGION OF THE VEDAS" Says:-

> "One of the most remarkable fact in the religion of the Vedas, when arrived to its legitimate conclusion is that these multiple gods really vanish in the end after they have contributed their individual attributes to the general idea of oneness as the root of the universe. This is the very negation of mythology, pantheon, sacrificial form , poetical fables and when the twilight has engrafted their gods, then in India do real religion and philosphy begin. Ṛg Veda is pretty the final expression of blemishess finished beauty. Aryans were the true ancestors of our race and the veda is the oldest book we have in which to study the first beginning of our language and all that is embedded in language. We are by nature Arya, Indo-European and not Semetic, our spiritual kith and kin are to be found in India and not in Mesopotemia. This is a fact that ought to be clearly perceived and constantly kept in view in order to the importance which the veda has still for us, after the lapse of so many centuries, after so may changes in our language, thought and religion."

"The whole Veda is some way or other the work of Diety and who received revelation were not supposed to be ordinary mortals, but were again bening, raised above the level of common humanity, and less liable to errors in receipt of revealed truth. As the Veda is held to have existed in the mind of Diety, before the beginning of the world, every allusion to historical events is explained away with a zeal and genuity, worthy of better cause."

11) Bishop Dr. Cadworth of Tinawalli Says :-

> "I recognise in Vedic religion a higher element, which I cannot but recognise as Divine. I trace the operation of this Divine element in the righteousness, the habit of seeing God in all and all things in God. We do not hesitate to recognise in such ideas a Divine origin"

12) Morries Philips In His Book "TEACHING OF THE VEDA"

"After the latest researches in the history and chronology of books of Old Testment, we may safely now call Ṛg Veda the oldest book not ony of the Aryan humanity but of the whole world. We are justified, therefore, in concluding that the higher and purer conceptions of the Vedic Aryans were the result of primitive revealations. In the supposition that Vedic Aryans elaborated the Divine attributes and functions from the impression of sense and reflections of reason consistant with the historical idea of thoughts found in Veda."

13) Von Glimpheth, professor of Berlin University Wrote To Sir Rabindranath Tagore :-

"Indian philosophy has long been familiar to me through Prof. Paul Dwassen I have longed to go deep in to Upanishad and the Vedas but I am sorry I don't know sufficient Sanskrit, to reach out to the originals. You might have perceived thoroughly the tragic fate of the West in her giving up her soul to the tyranny of machine which caused our spirtual death."

14) Professor Shroeder of Kiel Universiry In His Book "THE Prehistoric Anquity of The Aryans"

He expressed his impression in one aphorism by saying:-

"The Veda is the beginning and end of all knowledge."

15) Mr. Rath In "HISTORY AND LITERATURE OF THE VEDAS" Says :-

> "The most ancient record of human civilization literature and religion are the Vedas. This claim cannot be disputed by Egyptian, Popyrus roll, monumental records or uniform inscriptions, tablets, libraries or long literature of Asyirans now brought to light. They all are fragments while Vedas are complete records."

One finds many other reknowned German, English, French and American Indogologists who have made such eulogical expressions about vedas.

CHAPTER–2

THE DECADENCE OF VEDAS

THE CAUSING FACTORS

It is most unfortunate and distressing to find that such profound, vast and revealing literature almost got lost, for centuries in to oblivion. Even in India, the home of Vedas, the study of veda, was discontinued, because of the traditional method of teaching veda, was discontinued, and broken down, so the exact message the vedas delivered, could not be passed on to the coming generations.

The standard of approach to the Veda became very low during this long period and for thousands of years, it's study had been kept out. Again, the approach of the author or the commentator depended upon individual background, his intellectual pitch, the social, economical environment of that time. A long discontinuity of hand to hand transfer of Veda, its language, its style, idioms, phrase structure, alligories was thus lost. If we look to the history and the content of commentaries of Veda from earliest time upto the modern times, it is painful to admit that the standard of approach has badly deteriorated which may be due to the gradual mental decadence of the authors.

Other factors and reasons which influenced the deterioration in their commentories are :-

1. Vedas do not follow any conventional presenation nor are they tied and shackled down by any present grammatic laws. Vedas, follow a way of expression such as is relevant to their character of its contents and is natural to it. It is this, as has been rightly said,

distinctive peculiarity observed in all the four Vedas that distinguishes veda from the conventional forms of literary expressions.

2. **The real meaning of veda was gradually relegated to the limbo of oblivion and its real message totally lost. For example, if we look in to the early interpretation of Ṛṣis in their Unpanisads, Braahmaṇas and Araṇyakas, the language and expressions are short, scientific and in natural simplicity, while the modern, gives strange, visage by making the subject of subtle disquisitions. Saayanaṣ commentary, (about 6-7 centuries ago) for example, restricted the vedas to its adhiyajñik concept, that is, the vedic hymns to be sung in the praise of certain dieties when performing sacrificial fire-rituals etc., while Maheedhara (4 centuries ago) due to his vicious intentions and *vaam-margee* perverted intentions expressed the Veda in most obnoxious and mean strains.**

3. THE FOREIGN INFLUENCE:-

As has been mentioned before, prof. Max Mueller has been considered the greatest sanskrit scholar, Indologist and authority on Vedas. But a mild question can be asked what goaded him to spend all his life in the study of Vedas ? It is wrong to believe that the Vedas themselves attracted him. The story is different.

In early 19th century British were trying hard to build a great British Empire here, but the Indians where resisting it and revolting against them. The revolt also was against the alien culture of the West.

To crush this religious and cultural strong tie, Prof. Macaulay, a shrewd diplomat, started poisoning the minds of Indian youths by missionary public schools, through education in English medium.. To wean off the Indian, specially the youth, he thought of getting their religious scripts, specially the Veda, translated, according to his plans and motives. To achieve this he searched for a Sanskrit scholar in the West and Macaulay awas successful in getting a German Sanskrit scholar studying Ṛg. Veda with Prof. Ogen Beinoff, at the University of Paris. He was Max Mueller. Macaulary offered him a good position in Oxford, even the Boden Chair of Sanskrit. It may not be out of place to mention that this chair was offered with what motive?

> In the preface of his "Sanskrit English Dictonary" Prof. Monier Williams writes:-
>
> "I must draw attention to the fact that I am only the second occupant of the Bonden chair and that its founder Col. Boden stated, most explicitly, in his will on 15.8.1811, that the special object of that munificent bequest was to promote the translation of scriptures into sanskrit so as to enable his countrymen to proceed in the *conversion of the natives of India to the Christian Religion.*"

Prof. Macaulay thus instigated Max Mueller to prepare literature compaign to destroy the ancient Indian Religion. To be honest, one would say that originally Max Mueller may not be prejudiced against Veda but he was instigated by this shrewd politician. Most of Max Mueller's literature was published and propagated and financed by East India Company. His early publications on Vedas were not complimentary, for example, he wrote :-

> "Large number of Vedic hymns are childish in the extreme, tedious, low, common place. Nay, the Vedas contain, by and large, simple, natural childish thoughts."

Again, he wrote, like a begotted missionary, to his son, a letter which bears our contention:-

> "There is no doubt, however, that the ethical teachings are more prominent in the old and New testament than in any sacred book. Therein lies the distinctnctness of the Bible. Other sacred books are generally collections of whatever was remembered of ancient times."

He also wrote to his wife:-

> "I hope I shall finish the work and I feel convinced, though I shall not live to see, yet this edition of mine, and translation of the Vedas will hereafter, tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion and to show them what the root is, I feel sure, it is the only way of uprooting all that has sprung from it."

There are several other writings and letters of his, indication his preaching christianity and defaming the Vedas. How much he yearned to convert Mr. N.K. Majumdar, a Brahmasamajist in 1899. He wrote to him :-

> ".............you know for many years I have watched your efforts to purify the popular religion of India, and thereby to bring it nearner to the purity and perfection of other religious, particularly of christianity............."

> "Tell me some of your chief difficulties that prevent you and your countrymen from openly following Christ."

It is not only Max Mueller who represented veda in low key but there are many other Westerners who interpreted them in a demeaning tone. A German Prof. Writernitz writes :-

> "We hear in the hymns of the Ṛg Veda, of incest, seduction, conjugal unfaithfulness, the procuring of abortion, as also of deception, theft and robbery."

4. With the establishment of a strong Government and when the Indians were overcome, the people suffered of complexity and were being impressed that the western, specially the German Professors, knew better sanskrit and their approach and views about the veda were more correct. This infected the minds of great indologists and one feels surprised when people like Sir Radhakrishanan also quote the authority of these Western orientalists to more authority.

He writes in his *Source Book to Indian Philosophy* (on page 5) that when dealing with Vedas he had taken selections from Prof.RTH Griffith's, the by of Ṛg Veda Vol.II, from A.A. Mechonells' *"HYMNS OF THE VEDA"* also from Hermann Oldenbergs, *"VEDIC HYMNS"* from Edward J. Thomas's *"VEDIC HYMANS FOR WISDOM OF EAST"* etc. This is how the minds of the native were also vitiated.

Later commentators read the Vedas, but looked through the eyes of the foreigners, with an effect that the Veda's real presentation was lost, is rightly said, in the maze and haze of the foreign interpretations. So, the application of philosophy of Veda gave rise to numerous varient interpreations with the result that the simple words of Vedic language came to be invested with new connotations. The words employed in Veda did not originally bear the meaning which is being assigned to them in the light of sanskrit. The transformation led to varient specifications and interpretations. so much so the words like *vaayu, aqni*, *Indra*, *Varuṇa*, *viṣṇu*, *brahmaa* etc., came to bear absolutely different sense, which deviated the meaning from the central theme of the Veda.

Veda has certain fundamental objectives to present and unless these are comprehended in their proper perspectives, nothing pertaining to them is possible to catch a Light. If this object of veda is missed its true perspective, its teachings, its method of explanation, style etc., could not be viewed in proper form. We will elaborate this issue in details later on by various examples.

The fields of interpreation of Veda, also got effected by the political, reasons and psychological aspects. Due to such influences the doctrinal teachings could not escape contamination, and the general minds of people could not remain uneffected.

5. Research, in Vedic Teachings, came to an end long ago, and recent trend has been to lean on the old orthodox ideas and this took hold of the mind of the Vedic Scholars. Everyone, when tried to interpret the Veda, always had before him, the works of some predecessors, thus biasing himself. This led to idiosyncaracy to new work or ideas which stopped all research work. Any new idea or interpretations of the hymns brought forward, was tabooed by the orthodox Pandits. In the last century when Maharṣi Swamee Dayanand Saraswatee, who actually revived the Vedas, created a revoution in the inter-

preation of the Vedic hymns, he was offered a stiff fight at every step. When he sent a copy of his "*ṚGVEDAADIBHAASYA BHOOMIKAA*" (an introduction to the language of Ṛg Veda and others) to Prof. Max. Mueller, through Mr. Shyaamji Kriṣṇa Verma, the Prof. immediately wrote a letter, dated 19.1.1882 to his agent in India in these words............

> ".................interpreting it (veda) as it was never meant to be interpreted, of which you may see a painful source in Dayanand Saraswati's labour on the Vedas."

While Maharshi Aurbindo Ghosh in his monthly magazine "Arya" wrote:-

> "Dayaananda will be honoured as the first discoverer of right clues. Amid the chaos and obscurity of the old ignorance and age long misunderstanding, his was the eye and direct vision that pierced to the truth and fastened on that which was essential. He has found the key of the doors that time had closed and rent asunder the seals of the imprisoned fountain."

But Sir, Radhakrishanan expressed his orthodox views thus:-

> "When we find that this view is opposed ont only to the modern views of European Scholars but also to the traditional interpreation of Saayana and the system of Poorva Mimaansaa, we must hesitate to follow the lead of Mr. Aurbindo Ghosh."

It is most unforunate that Swaamee Dayananda had to pay the price of his life for his unorthodox interpretations and ideas because he was assasinated by the orthodox people.

Veda, actually invites its readers to excercise reason in thier approach to it and ponder on its each hymn's teachings. It is stated that at a time when the teaching of the Vedas was on decline, and when it was asked of the Rsis :- "When there would be no Ṛṣis what would be the guide line? The answer was, "*Uh*a & Tarka," reasoning and deep thinking, in their approach to each of its hymn and to ponder intellegently, what it teaches. Pure 'Faith' in the "Books" was not advocated.

Further complication arose, when certain sections of people in search of their selfish gains, went so far as to press meanings of every hymn in to the mould of their own ideas and interest. With further fall in the knowledge of the Vedic terminology, the teachers started ascribing wrong interpretations. Saayaṇa, as said before, interpreted the hymns to be sung in the praise of their dieties and make offeringes. This was their interpretation of the word "*Yajña*". Later on the herbal or medicinal offerings in the fire for their godheads were replaced by animals like-goats, sheep, buffalows and even men. It was such henious acts and misinterpretation of the Vedic hymns which created a great perversion and revolt against Veda and Brāhmaṇas and people followed leaders like Buddha and Mahaaveera who started their own ideas, and Buddhism and Jainism came to existence, leading further setback to the Vedas, which gradually went into oblivion, and Buddism spread all over even beyond the shores and seas and high mountains of India.

So, Fearing the total loss of Veda, under the influence of these cultures and religions, some learned families or "Houses" restricted themselves to master four, three or even one Veda and called themselves as Chaturvedi, Trivedi-Dvivedi and Yajur-Vedi or Saamavedi and who even now call themselves as "Chaube", Tripaathi or Tiwari and Doobe, as a title, though they have never read any veda or have, perhaps not seen the books.

What a fall : It is that country, where even a few centuries ago, when *Aadishankaraachaarya*, was searching the house of a great Bauddha Pandit of his time, Maṇḍana Mishra, to have a discourse on Vedas and when he happened to ask for his house to some passing by women about it, they curiously looked at him and told him :- "Stranger ! go and look for the house, at the door of which you would find Meinaas (birds) in a cage, discussing vedas."

"THE VEDAS"- WHAT THEY MEAN ?

It is believed that Vedas are the religious books of the Aryans (Hindus). This is one of the greatest falsity. *Veda is not a religious literature*. If still one would like to restrict Veda to a "religious" literature, then its religion is "knowledge"called *Jñaana or Vijñaana* because word Veda is derived from the roots which have the following meanings :-

1. "Vid *Jñaane*" - to know
2. "Vid *Sattaayaam*" - "to be" or "to come to being", to exist.
3. "Vid *laabhe*" - to obtain, to acquire or develop.
4. "Vid *vichaaraṇe*" - to think, consider, meditate.
5. "Vid *Chetanaa*, *aakhyaana*, *nivaaseṣ*" - to be conscious or feel, to describe in details and to dwell or pervade in to.

One would note that none of these meaning indicate any sense of religion or faith. They all convey the sense of scientific knowledge or to be, to bring to being and achieve for good causes.

Vedas, therefore, must contain knowledge of every branch of science, physical, mete-physical, social etc., etc., We will deal with its scientific knowledge at a later stage.

When, God, the Benevolent, created the infinite cosmos, as it is confessed in every faith, He created Heaven, Earth, Sun, Light, Air, water and what not, for the living beings, He must have also imparted knowledge to the tiny souls, to guide them from suffering and to emancipate them. We know that when a big machine or a contrivance is bought, they also supply a book with it. The book is meant to supply full knowledge of the working of the machine, functioning of each part, their uses and application and to make its best use. Similarly, when God created this huge and boundless universe the many powerful physical forces and countless interactions taking place, some knowledge about them must have been given by the Creater of this cosmos. That divine knowledge which must be infallible, is called *Veda* - "The knowledge". Unlike other divine books, this divine knowledge should not be for any special race, nation or people, just as divine light, air, water, rains etc. are no one's monopoly. It is for every one to acquire and enjoy this divine knowledge, to enlighten one's soul. Veda belongs to all. They teach knowledge, wisdom, social eithetics social conduct. They are to guide every person to happiness and bliss by imparting all kinds of knowledge.

Criterea essential for a 'Book' to be Divine

For a literature to claim itself Divine, there must be some criteria to judge it. We discuss some of them there:-

> There must be some intrinsic evidence to be called divine. There must be some hymns in the Vedas which would indicate that they are the knowledge to be propogated from God. We present a few hymns of the Veda, which indicate that God orders his knowledge to reach every person:-

1. Yathemaam *Vaacham Kalyaaṇeem aavadaani Janebhyaḥ* Brah*maraajanyaabhyaam*, *Shoodraaya cha, aaryaaya cha svaaya chaaraṇaaya*

(Yajurveda XXVI-2)

God orders that "this my benevolent knowledge (of veda) is to be" propogated to (*janebhyḥ*) all people, may they be *(Brāhmaṇa)* the intellectuals, *(Rajanyebhyaam)* the administrators, *(shoodraaya)* the labours (cha aaryaaya) the farmers, the businessmen, traders, industrialists *(savaaya)* one's own people at home as servants etc., *(aaraṇaaya)* the lowest in social life.

By this hymn, Veda, makes it obligatory to teach, and impart all kinds of knowledge to every one. Nobody is to be debarred or deprived from acquiring knowledge, which is essential to help him to improve his life. How different is Veda's teaching as compared to the order given by God in Bible, where He had explicitely ordered the first man, Adam, to enjoy the fruits of every tree in the garden of Eden, except the fruit of knowledge. Unfortunately, Adam got beguiled by his wife, Eve, and both ate that fruit of knowledge and got sense and knowledge for which they the first man, Adam, to enjoy the fruits of every tree in the garden of Eden, except the fruit of knowledge. Unfortunately, Adam got beguiled by his wife, Eve, and both ate that fruit of knowledge and got sense and knowledge for which they both were punished, because they committed disobedience. Thus, accordingly to Christiainty and Islam, man is born sinful and will ever remain sinful, because he is the progeny of a sinful first born father, and thus man cannot enter Heavens, without certain recommendations and that also of specific persons. What a difference in the *teaching of Veda, Which makes obligatiory to propoagate his knowledge and wisdom to every person.*

2. *Yasmaat ṛcho apaatakṣan, yajur yasmaamapaakṣam,*
saamaani yasya lomaani, atharva angiraso mukham
skambhantam bruhi katamaḥ svid eva saḥ

(Atharva Veda X-7-20)

It says :- (*Yasmaat*) from whom (*apaatakṣam*) spread out (*ṛcho*), the RgVeda, (*apaakṣan*) and who evolved (*yajur*) Yajurveda and (*saamaani*) the hymns of Saama Veda come out as (*lomaani*) hair from the body and (*atharvaangiraḥ*), the Atharva Veda hymns (*mukham*) as the organ or instrument of propagation of the Vedic knowledge. (*bruhi*) Let every one know (*sah*) Him to be the (*skambhantam*) sustainer of this cosmos.

In What clear words this hymn of the Veda pronounces the intrinsic evidence that all the four vedas, the Rg, *Yaju*, *Samma* and *Atharva*, are the sources of all kinds of wisdom, and are His endowments to man. This clearly indicates vedas as Divine knowledge.

There are many other hymns which confess that God imparted wisdom through the Vedas like:-

3. *"Svayambhu Yaathaa tathyato arthaan vyadadhaat,*
shaashvateebhyaḥ samaabhyaḥ.

(Yaju XL-6)

(*Svayambhu*) Self manifest God, (*shaashvateebhyaḥ sammabhyaḥ*) to all the conscious and eternal souls (*vyadadhaat*) made to understand (*yaathaa tathyato*) the proper, applicable knowledge of all things in the world (through his vedic hymns) so that people may improve their souls, save themselves from sufferings, and enjoy bliss.

II. Second criterion for a *Divine literature must be that it be bestowed in the beginning.* At present, the literatures which claim to be divine are:-

i) Holy Quran

ii) Holy Bible (old and new testments)

iii) Parsi's Avastha

iv) Sikh's Gurugantha sahib

v) Jain and Budhis' Patikas etc.

Quran took 22 years to be compiled after prophet Mohammad, who was born hardly about 14 centuries ago and *Old and New Testments* are collections of books, which narrate history, since Abraham upto Lord Jesus Christ. As mentioned before the first man Adam, existed, according to the Genesis, about 7172 years ago.

"*ZINDA Avaathaas* was the dictates of sage of Zoroaster who was not born in the begnning of the Universe, moreover, we find many Vedic hymns in Avastha and some Parsee rituals are Aryans, like *Navajyota* and Fire worship etc. Guru Nanak and his "*sabads*' were compiled by the 5th Guru, Guru Arjun Deva and Guru Gobind Singh. Guru Nanak was born only in 1469 A.D.

Guru Nanak Deva and Guru Granth Sahib praise the Vedas and call them as the versions of God. Guru Granth Sahib is a compilation of poems of many saints compiled hardly a few centuries ago.

Some of the present exponents of Quran have tried to put date of Adam, by saying that he was *our* Adam but there were 30 Adams before him, who existed, about 40, 50,000 years before our Adam. Even by this, they are of human origin and do not go beyond say a hundred thousand years. The natural question is what about the people born before that period. Why did not God enlighten the people born before Adam? Why so late, when the creation of universe started billions of years before that. Therefore, both these two scripts cannot be accepted as revelation from God or as His inspired knowledge.

III Revealed literature should contain no historical events.

The Old and new Testments have not been revealed or written by any single author. In the beginning after crucification, it was believed that christ would come back to his believers and they meanwhile narrated about him and about his life for years and when they found he had not come back, then *thirty* years after him, they started compiling. Many different people told about him and about his teachings like St. Mathew, St. John, St. mark, St.Luke, etc., who and many others narrated about him and that became the Gospel and all these compiled together is the New Testment. Prophet Mohammad also did not write or dictated his revelations. It is said he was illitrate. People heard his dictates. It took 22 years after him to compile and give the final shape of Quran.

Quran borrowed many historic facts and teachings of many prophets who were born before prophet Mohammad. It is claimed by Mohamadans that unlike Bible, there is no history in Quran. But one definitely finds historic facts about Abraham and his speaking lies etc., so also about Moses. In both, Quran and Bible the birth of Adam is described alike, that God when decided to make the first man Adam, he made a model of man out of dust (according to Quran of rotten and fermenting mud XV-25, 26) after His own image. He made a model and blew his breath and Lo! Adam was born. When Adam expressed torture of loneliness, he was made to sleep and out of him, his one rib was taken out and of that rib a woman (the first woman Eve) was created and then both of them were placed in Garden of Eden in Heaven, where they were told to enjoy and eat the fruits of all trees except of one, which was the tree of knowledge and immortality. All this is histroy, mentioned in both the Books. At the instigation of another entity, conceived as (jinn) devil, an evil spirit and who was born out of fire beguiled Eve, his wife, and Adam who ate the fruit of knowledge, with an effect that they came to know about their nakedness etc., and they hid themselves with broad fig leaves and when God found them hidden behind the shrubs to hide their nakedness, etc. He cursed them for their sin of dis-obedience. All this describes the historic events of man.

God never wanted them to possess knowledge so as to keep them like a slave. Revelation of God's knowledge cannot have history and stories as we find in these Books.

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QURAN: Regarding the holy book of Mohammadans - *The Holy Quran*, it is said the Quran borrowed most of history, teachings and customs, from the Bible.

The modern commentators on Quran deny that there is any history in Quran, but we find many historic events mentioned in the Bible Which are described in Quran also (Quran XXI-56, 59). For example the story of Abraham, even of his speaking a lie. At two occasions Abraham spoke lies. Once he was preaching against the idiol worship and he destroyed and broke some of them and when he was presented before the authorities for this offence and when he was asked who broke their idols, he spoke a lie and said he did not do it, perhaps, the larger idols broke the smaller ones and when he was later accused of speaking the lie he confessed it and said, he did so to please the gods. At another occasion when he was travelling through the domain of a tyrant king with his beautful wife Sahara and when the king was informed about the beautiful woman, Abraham was taken to the cruel king and when the king asked, who was the woman with him, he said she was his *sister* (not wife) and when he was let off, he told his wife that, because he had told them that she was his *sister*, and when she would be asked by the authorities about her relation, she should also say that she was the sister and thus made her also speak untruth. These are their prophets who committed sins. Quran also cannot deny other historical events of Holy Bible.

Event of Moses, killing an Egyptian, who was fighting his jew religionist, by hitting him with a very powerful blow, (Quran XXVIII-15). Several stories and events are common in both the Holy Books.

कांगड़ी विश्वविद्यालय

The genesis of Adam from dust and his wife out of him, his rib, prohibiting both of them to eat the fruits of knowledge etc., are common in Bible and Quran. The concept of heaven, Day of Judgement, God's declaration of their fate only on last day are identical. The literature which dates only say 2000 or 1400 years hence cannot be called revelation of God.

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IV LANGUAGE OF REVEALED SCRIPTS

The revelation should not be in any country's or peoples' language. Its language must be universal. Veda has its own language and is not sanskrt. Sanskrit, like any other language has been derived from this language. (Langauage of Veda will be treated under a separate heading). Quran was revealed in Arabic for the Arabs and Bible was in Hebrew.

V. Revealed knowledge should not be against scientific facts and findings.

It is well known that both Quran and Bible teach that earth is stationary and sun moves around it (Q XIV-33). THis fact is absolutely against the cosmological findings. A Pakistani cosmologist, M. Asgherkhan on 23.3.1983 in a press interview showed his ire and apprehension and stated:-

> "The modern cosmologists, to discredit the teaching of Quran, are putting up a new theory that the earth revolves around the sun, and appealed to the whole muslim world to hold conferences and create great movement against such theories which are only to defame Holy Quran."

Aocording to Holy Bible and Quran the earth is not round but flat. One can thus see the views and the teaching of these Books, which are against the facts and science. The earth and geography, according to the teaching of Veda, is called *Bhoo-earth* and *Gole* means round), that is, the earth is round, not flat. Again Veda teaches that:

> *"Yena dyowḥ uqra prthivee cha dṛdhaḥ yena svaḥ stabhitam yena naakah Yo entarikṣe rajaso vimaanaḥ..........."*

(Yaju)

It means that there is a central force which strongly holds or fixs the (*dyow*) the solar system (*pṛthiree*) the dark planets like earths on their orbits in (*antrikṣe*) the cosmic space and make them revolve..........

AGAIN,

> *"Yenedam bhraamyate brahma chakram"*

(*Shvetaashatara* Up.VI-1)

Who makes this (*Brahma*) whole cosmos (*Chakram*) revolve and rotate on various orbits, in perfect order.

Veda says no planet, no star is fixed, all are revolving and there is not a star or planet which are fixed at one position. In answer to a quest, why the earth is not visible at night, it is said:-

> *"Doora bhaavaad arkasya, bhoomim lekhaa vṛtasya cha"*

It means:- firstly because the other side the earth is far on the other side and also because the contour of the earth is round, that is why only some parts of earth can be seen, If the earth had been flat only then the whole surface of the earth would be enlightened by the sun and because the whole earth surface is not visible, it proves the earth is not flat but round.

VI. **There should be no interpolation in the revealed literature.**

Bible, old and New Testments, are a compiled literature. Lord Christ never wrote any literature. It was after 30 years of his death, his faithful apostles started collecting his verdicts and teachings, whatever his apostles could remember. In the verbal versions there were many statements antogonising each other.

We present some about Bible by some Scholarly Christians.

Bishop Sundarland in his "Origin and Charcter of the Bible" Writes:-

> "New Testment are the books, that appear in our Testment Canon, all that were written in connection with the origin of the Christian movement? or if others were written, how many and by what titles or such works exist. Was there any clear line by which the two classes were distinguished?"

"As a matter of fact, the number of early writings,m in addition to the twenty seven in Canon, is very large. A complete list of these, which are extant or of those which are fragments, would probably contain two hundred times."

On page 216 of his book he mentions:-

> "No one knows so well as New Testment Scholars themselves, how very far from perfection is even the Greek Text."

AGAIN, on page 214 he says:-

> "Occasionally, too, interpolations were made for doctrinal purposes. So far as, I can see, there are errors in scriptures that no one has been able to explain away."

He further confesses on page 252:

> "The truth is, the doctrine of Bible's infallibility of inerrorny, as taught in the modern world, was unknown to Jesus and unknown to early Christian Church."

He writes again (on page 132) that:-

> "The verdict of the competent scholarship is unequivocal and unanimous that these gospel records are human, contain human imperfecitions. They display no omnisecence on the part of their writers or their compilers. How, then, can they be free from errors?"

The reader can see for themselves, that all the books of the Gospel were written by the apostles many many years after the death of Lord Christ and they cannot be viewed as infallible and the revealed literature.

QURAN

Prof. L. L. Ahmed of Zakir Hussain College, Delhi, wrote in the statement dated 22-3-86,

> "Till the end of the first century of the Islamic era (8th century A.D.) the Quran was deemed adequate for regulating religious and social life of Islamic society.

> It served a complete code of conduct. Out of 6000 verses in Quran, 200 (Particularly suras 2,4,6) are legislative. It took about a century to give Holy Quran the final shape. During a century it was only the human memory which worked. One finds still some discripenses between the Meccan and Medinian Qurans. For example, Meccan Quran (XXIII-5-6) permits to have concubines, but most jurists have opined that these were surperseded by later Medinian verses."

Does it amount to say that Quran was modified or refined?

> "In the matter of social and civil life of muslims the sunnah, that is the deed, utterances and the silent approvals (Tagrir) of Prophet, occupy a place next to Quran. As time passed on, the record of Prophet's sayings and doings increased in number on copiousness and Hadits came to be fabricated so much so that the ulemas found it difficult to distinguish the genuine hadits from spurious ones. According to al Tabari, one of the fabricators, Ibn Awja, before his execution, confessed to having circulated 4000 hadits of his own invention. Eventually, however, they were collected in 6 books. The most authoritative of which was that by Al Bukhari. The hadits came to be recorded after a lapse of 200 years of death of Prophet Mohammad and in a manner in which cannot be considered wholly reliable."

Mr. Mohd Ali has tried to enlighten the subject of revelation. HE says there are 5 kinds of revelations, namely, 1) revelations to inanimate objects, 2) revelation to person below the average, 3) to the average, 4) above the average, 5) and to the Prophets.

He further goes on and writes on page XXXVIII of his introduction:-

> "Revelation, according to the Holy Quran, is not universal, but also progressive and it attains perfection in the final revelation."

If revelation is progressive then why would it not be revealed at a later date than Quran? It cannot end at Quran. If no further evalution is to be revealed then also the statement of progressive becomes contradictory.

VEDA

Now, as regards any interpolation in Veda, we would only present the finding of one of the greatest foreign authority on Veda Prof. A. Maxmueller, who worked his whole life on the research of Veda not as a devotee, but as a strong critic and as a Christian missionary.

Regarding the purity of Veda, he says on Page 131 of his "Origin of Religion":-

> "The text of the Veda have been handed over to us with such accuracy that there is hardly any variation in the proper sense of the word or even an uncertain account in the whole of Ṛg Veda."

In an other of his work "*India what it can teach us*" he says :-

> "Veda was completely guarded from all infections."

To preserve the Vedas in absolute purity, families and big monasteries of great Ṛṣis took there solemn duty and devotion that they specialised not only to remember the Vedic hymns but various accents (*Udaatta, anudaattaa and svarita*), meter and the key of each hymns, in which it is to be recited, Prot. Bloomfield, an other great scholar, in his lecture which he delivered before the Philosophic Institute at Leydon, confesses.

> "There is not a title of kings and battles in the Veda and scarcely any thing of chronological framework of history. The whole Veda is the work of Deity and even those who received revelation or those who said it, were not supposed to be ordinary mortals but beings raised above the level of common humanity and less liable to errors in receipt of revealed truth."

Bishop Heron in his "Hindus Superiority" mentions his finding thus:-

> "The Vedas alone stand high, serving as beacon of Divine light for the onward march of humanity."

IX. *Another criterion which a revealed knowledge should have is, it shows no favours or prejudices to any:-*

Because men and women are sinful they cannot enter the heaven, till they put their explicit faith in some specified Prophet who shall recommend him or her to their Father, God, and who would then sanction their entry into the heaven. This is a special favour to the people who have faith only in some particular Prophets.

In case of Christian faith, the criteria are (1) Christ was born of a virgin mother Mary (2) Divine worship of Jesus (3) resurrection on the third day of his crucification (4) Christ's death an atonement for the sins that were committed, are being committed or shall be committed by the sinful Adam and his progeny the doors of heaven are shut for him and for his progeny. All these are essential features of Faith and if even one feature is missing one cannot be a christian. & accepted in paradise.

In case of Islam, this word itself means 'Faith'. It is not enough to believe in one God, one has to believe only in Prophet Mohammed the Messenger and also the *last messenger* and also faith in Quran, as the last revelation of God.

Christianity orders conversion, but Islam Makes no compromise and co-existance with the *non-believers*. It advocates either to convert or kill the non-believers. So much favour and partiality exists in the philosophy of their revealed Books. What is the position of a woman in Islam ? Man can marry four wives. Again, the women must wear a veil, not only on their faces but no part of their body be visible, under any circumstances. This shows difference in status, between person to person.

Again, it is surprising that, though there have been very many Prophets but *there has been no prophet* who was a woman. We find no text where it might have been mentioned that God's Wisdom or knowledge, or Commandments were revealed to a woman, in Bible or Quran. Why God has been so prejudiced against women ? And why showed special favour to man? As written before, there are five types of revelations according to Maulvee Mohammad Ali.

> "Its revelation to inanimates and to substandard people."

In the eyes of Quran, are women folk inferior even to the inanimate or the sub average persons?

VEDIC VIEW IS DIFFERENT

The Veda shows no favour or prejudice to any one. All are equal and to be always viewed with a benevolent eye. As regards the woman folk and their attainment of knowaledge, we may mention that there are at least 27 Ṛṣikaas in Ṛg Veda alone, who interpretted the hymns of the Vedas like other men Ṛṣis. We will discuss the status of woman in Vedas, under a separate caption at a later stage.

So, the script which can stand all these tests or criteria mentioned above as revealed scripts is Veda alone, and none other.

Chapter-3

HOW DOES GOD REVEAL ?

Bible and Quran present God as personal. He walks, talks like a person, sits on a throne on the 4th or the seventh heaven, But Vedic God has no body (*apaani apaada*) without hands and feet (*javano qṛheetaḥ*) but holds with great speed and strength. If he has no hand no mouth to speak, how could he impart His knowledge, the Vedic literature? A valid question:

We see in the modern era various subtle energy forces like electricity, magnetism and various other rays, make, machines work, generate light, sound, and calculate etc. Now God is subtlest of the subtle, He can pervade in the souls and minds of a person, can induce or inspire any idea in the mind and brain of a person. Even today those who have pure mind and spirits, can catch his inspirations just as a clean polished surface illuminates itself by the sun. The fitness for inspiration depends on ones own purity and intelligence.

Again, a speech is needed when one wants to convey one's views to some other person. some one besides him. But when one is brooding or is in deep thinking, one does not utter a single word, though he is still thinking in some language without using his tongue. So, a language or words can be inspired through mind without using the mouth organ. This is called *inspiration*, this is how God inspired knowledge and language in the souls without the use of a mouth organ. This is called Revelation, "and this revelation is Veda, because Veda means knowledge.

WHO RECEIVED THE REVELATIONS

In the beginning, four persons, who were the purest in mind and soul, received God's revelations, because God desired to enlighten the souls, so that they may not suffer due to ignorance, rather obtain a perpetual bliss. The persons who received the revelation were named, *Aqni, vaayu,* aditya, and angirah as mentioned in such various scripts:-

(i) *"Agner Rigveda, Vaayor Yajurvedah, Sooryaat Saamavedah."*

(Shatapath XI-4-2-3)

That is, by Agni, the Rg Veda, from Vaayu Yajurveda, and from soorya (aditya), Saama Veda (revealed).

(2) *"Agni Vaayu Ravibhyastu Trayam Brahma sanaatanam, Dudoha Yajnasiddhyartham Rg Yaju, Saama Laksnam"*

(Manusmrti I-23)

Many such quotations are available which indicate that the vedas were revealed to Agni, Vaayu, Aaditya (or Soorya or Ravi all being synonyms) and *Angiraa.*

If we care to note, these names, *agni, yaayu, aaditya,* they are names of physical things, which in sanskrit mean fire, air, sun etc. Why were these names given to them and by whom? We have noticed that in the past, the persons whom we popularly know by their such names, were not their real names. For example, the person who advanced, for the first time, the atom theory of creation, about more than 7000 years ago, was given the name *Kanaada*, his work, one of the six important schools of Aryan philosophy is known 'Vaishesika'. *Kanaada* was not his real name. People hardly know his real name-*Ulooka*' *kashyapa.* He was called Kanaada, because it was he who advanced the concept of atom theory, that the universe is created by combining or the union of minutest particles of matter. *Kana* means an atom and *ada* means to bind, Kanaada actually means the theory of binding or compounding of particles. For his special theory, he was given this name *Kanaada.*

Another well known sage is named *Vyaasa* or Veda vyaase but his name was Krsna-*Badraayana* or Dvaipaayana, So much so that the name of Lord Ram's father who is known as *Dasharatha* was his military title like General or Fieldmarshal etc. Nobody knows the real name of Rama's stepmother, *Kaikeyee.* Kaikeya was her father's domain, Kekaya Desha, kings name was Ashavapati. Again. Kaushalyaa, Jaanakee, Maithilee etc., are not their real nemes. These were the name of the provinces they came from or the name of her father, king Janaka. Draupadee was the daughter of king Drupada. Her real name was Kṛṣṇaa.

We also notice that various sages were given names after their specific works or their specialities.. *Vaṣiṣtha*, means some one who knows the subject so well, as if he lives in it, and knows its every subtleness in detail. The title of *Vyaasa*, was given to a person who knew the subject through and through, because *Vyaasa* means a diameter of a circle or a globe. Similarly we read the name of another great sage *Naarada* supposed to live over a period of thousands years, because his name appears in works of various era., "*Naarada*" was given a title to any person who was a great specialist of providing water in his time. The word *Naara* means water, as said in Manusmṛiti (I-10) "*Apo naaraa it proktaa.*" That is *aapa* (water) is called *naara* and 'da' means to give. So *Naarada* means he who can give or provide water. Cloud is also called naarada. Again, an Engineer who can supply water by making dams, reservoirs, canals, wells etc., and provide enough of water supply is *Naarada*.

We mean to express that, these epithets indicate, not their proper names but their specialists, which gave them these names.

Similarly in verses mentioned above:-

> *"Agner Ṛigvedo" "Vaayor Yajurvedaḥ Sooryaat Saamaryedaḥ"*

OR

> *"Agni Vaayu ravibhyastu trayam brahma sanaatanm,*
> *Dudoha Yajna Siddhaartham Ṛg Yaju Saama Lakṣṇam"*

Which means that Ṛg, Yaju and Saama Vedas were milked out or revealed by *Agni, Vaayu and Aaditya* or Ravi or *Soorya* (being synonyms).

Now, *Vaayu, Aaditya or Soorya* (sun) are physical entities as mentioned. They cannot reveal the divine knowledge. Actually it means that the knowledge was *revealed to persons who became known by their these specialities and were named Agni, Vaayu, Aditya and Angiraḥ.*

VEDAS, THEIR NUMBER

It is mostly known that there are four Vedas, namely, Ṛg , *Yaju, Saama and Atharva* Veda. Some, particularly, the Western indologists, cast aspersions on Atharva Veda and doubt its synchronism with other Vedas. They think *Atharva* was given the prestige of a Veda at much later time. We will deal with Atharva Veda separately.

There are internal evidences regarding the number of Vedas being *four.*

1. Atharva Veda mentions:-

> *"Yasmaad ṛcho apaatakṣan Yajur yasmaad apaakaṣan*
> *saamaani yasya lomaani, atharvaangiraso mukham,*
> *skambhantam bruhi, katamaḥ svit eva saḥ."*

(*Atharva Veda* X-7-20)

It means:-

from whom (ṛcho) ṛchas were propogated and from whom *Yaju* was made known, and *Saamas* grew as hairs and *atharva* was made manifest, Surely He is the Sustainer of the whole cosmos.

2. *Yajur Veda*- According to this veda also, there are four Vedas:-

> *"Tasmatt yajñaat sarvahutaḥ ṛchaa saamaani jajñire*
> *chhandaansi jaajnire tasmaat, yajus tasmaat ajaayata.."*

(Yaju XXXI-7)

This hymn is also present in Ṛg Veda (X-90-9) in verbatim. It explains:-

> It is from him that all *ṛchaas, saamas, chhandaansi*
> *or Atharva* Veda and *Yaju* were made known.

3. The same fact is reflected in *Braahmaṇas, Upaniṣads, Puraaṇas*

4. It is mentioned in chhandogya Up. (VII-1-2) that when maharṣi Naarada went to Sanat Kumar to study para-physical sciences, he was asked to narrate what he had already studied, to teach him further.

Naarad stated.:-

> *Vijñaanam vaava dhyaanaad bhooyo, vijñaanena Ṛgvedam Vijaanaati Yajur vedam Saama Vedam, autharvaṇam chaturtham..."*

I have studied special sciences carefully, and also many sciences besides *Ṛg Yaju, Saama and Atharva-* the fourth one.

5. Muṇḍaka Upaniṣad also mentions:-

> *"Tatra aparaa ṛgvedo, yaur vedaḥ, saama vedo atharva vedaḥ."*

(*Muṇḍaka* I-1-5)

6. *Gopatha Braahamaṇa* states:-

> *"Chatvaaro vaa ime vedaah Ṛgvedo Yajurvedaḥ saama vedo brahma vedaḥ."*

(Gopatha Braa II-18)

Again, Taithreeya Upaniṣad (II-3-2) also supports the fact that there are four vedas.

However, a confusion was caused, when they found quotations which mention the name of 3 vedas only as :-

1. *Ṛk saamaabhyaam santaranto yajurbheer raayasopoṣena, samisaa madema.*

(Yaju-IV-1)

2. Again in Atharva:-

> *"Ṛk saama yajur uchhiṣṭha udgeetha prastutam"*

(Atharva Veda XI-7-5)

It means:

In Ṛk, yaju and saama *(uchhisṭha)*, the Ultimate, who persists, is described.

3. Again,

"Yasmin ṛchaḥ saama, yajunṣi pratiṣṭhitaa ratha naabhaa vivaaraaḥ.".

(Yaju XXXIV-5)

4. *Ṛcho naamaasmi yajunsi naamaasmi saamaani namaasmi*

(Yaju XVIII-67)

In these hymns only the names of *three* Vedas are mentioned, namely *Ṛk, Yaju, and Saama and each* is mentioned *in plural numbers.*

One finds the name of only 3 vedas mentioned in Upaniṣads, brahmaṇas and Manusmṛti etc., also. For example:-

5. *"Trayo vedaa ajaayanta, agner ṛgvedo vaayor yajur vedaḥ sooryaat saama vedaḥ."*

(Shatapatha Braa I-1-5-8) & (XI-4-2-3)

6. *Agni vaayu ravibhyastu trayam brahma sanaatanam, dudoha yajñasiddhartham, Ṛg yaju saama lakṣaṇam."*

(*Manusṛti* I-23)

It means:-

(trayee) there *(brahma)* vedas *(sanaatanam)* which are eternal, *(dudoha)* were milked out (siddhaartham) to obtain and establish *Ṛg, Yaju and saama* Veda.

7. *Bṛhadaaraṇyaka* (I-5-5) states:-

Trayo vedaa eteva vaagiva ṛgvedo, mano yajurvedaḥ,
praaṇaḥ saamavedaḥ."

It states surely there are three vedas, *ṛg* functions by *vaak yaju as manā and saama as praaṇa.*

8. *Taithreeya Brāhmaṇa (I-2-26)* also mentions three vedas:-

"Gopaaya yam ṛsaaḥ trai vidaaḥ viduḥ, ṛchaḥ saamaani yajunṣi."

9. Aruṇa ṛṣi told his son *Ashvaketu* to further study:-

"Iti ṛchaḥ, samya yajunṣi, saamaani iti."

(chhāndogya Up- VI-7-2)

He said my dear it is only to further study the *ṛchas, yajus and saamas*. Mind *they are mentioned in plural numbers* again.

There are countless such statements in various scripts like *Prashna Upaniṣad* (V-7), *Muṇḍaka* up (II-1-6) etc., etc., In all these the *ṛcha yaju and saama* are in plural numbers. Atharva Veda in all these quotations is conspicuously absent, and it is perhaps due to this that many foreign and also indiginous indologists do not recognize Atharva as a veda. Even Sir Radhakrishanan wrote in his "Indian Philosohpy" on page 64 ed. 1929:-

> "*Atharva Veda* was without the prestige of a Veda and it was thought to be a collection of historical events. It is a production of a later era of thought."

We have already pointed out that in these verses these 3 Vedas are mentioned *in plural* as Yajunṣi, Saamaani ṛchas, etc., could this mean there are many ṛg. yaju, saama Vedas, or the plural forms convey some other meaning. We explain this enigma.

'TRAI VIDYAA'

This term "*Trai Vidyaa*" further confused the foreigners who took them to mean three vedas, not four. Actually this term does not mean 3 vedas, but three kind or three fields of knowledge, preached by *four* vedas, and these 3 kind of knowledge is nemed *Ṛcha, Yajuṇṣi and saamaani,* all mentioned in plural because they again are of countless forms. We discuss these terms separately.

1. ṚCHAAS

This word *ṛcha* is derived from root "*ṛcha sturow*", which means to praise or describe. Ṛchaas are supposed to be hymns sung in the praise of some dieties or God. But the real meaning of the word '*stuti*' is:-

"*Stuti hi quṇa doṣa keertanam bhavati*"

Stuti means describing good and bad aspects of an object; that is what good a thing can impart and what bad effects it can cause. For example, the *Stuti* of fire, water, air and electricity or maganetism means, how good & useful these can be and what disasters they can cause. So *ṛchaa* means those hymns of 4 vedas which impart relative, detailed theoretical knowledge of all things in the creation of cosmos. So, all theoretical or didactic knowledge, spread up on all the four vedas is summed up in *Ṛchaas* They can be of numberless knids, therefore, are plural in numbers.

2. YAJU

This is the other type of knowledge. The great etymologist sage *Yaaska* defines it as:-

- "*Yajati yena tad yajuḥ*"

(Uṇaadikoṣa II-118)

It means, by the help of which knowledge, one can perfectly perform *Yajnas. Yajña* has three aspect as its root mentions. They are *Devapoojaa, sangati karana' and daana Devapooja* as has been explained is to acquire perfect theoretical knowledge of objjects, and then next is *sangati karana,* which means to apply or compatibly combine, synthesise, unite, assemble and then (*daana*) to donate, create, generate or produce some good object or result.

After acquiring the (*ṛcha)* thoretical knowledge and applying it to combine, synthesise or assemble a new useful thing is called *Yaju.* This is the practical and working phase of knowledge.

3. SAAMAANI

The third phase of knowledge is also needed. This third phase of knowledge can better be understood by the following examples:-

Suppose a motor-car-engine develops some defect and the owner gets a mechanic and asks him to do the needful, and drive his car back to his office, after doing all what was necessary. The mechanic who does not know how to drive, would say, he would dismantel the defective parts, replace them and assemble the new ones but he would not drive it to his office, because he did not know how to drive.. Though he knows the function of each of the part of the car (*ṛcha)*, knows also how to dismantel and assemble them (*Yaju)* but he still lacks the knowledge of making the best use of the car. The lack in knowledge is how to coordinate and balance the mass of the body of the car to the energy of its engine and steer it. This is the third kind of knowledge of *Vidyaa* neceassary to be mastered before any good can be obtained from other Vidyaas. This proper coordinated balancing and controlling knowledge of application is called *saamayataa*.

The etymology of this word *Saama*, according to *Uṇaadikoṣa* (IV-153) of *Yaaska* is :-

> *"Syati, karmaaṇi samaapayati iti saama"*

That knowledge what helps in the accomplishment of actions is called *saama.*

Again, Chhaandagya Upaniṣad mentions that :-

> *"Iyam eva saa, agniriamas, tat saama"*
>
> (I-6-1)

It means:-

(Iyam) this matter or mass is *saa* and *(agni)* energy is *ama;* Causing motion. So *saa* ama[1] (mass and energy) combine and develop *saama.*

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[1] ama - root ama, means motion, sctivity, according to Dhatu, paatha, (Bhuwadi gana).

This is what is meant by *Saama,* a knowledge of proper application of mass and energy to achieve the best benefit from a process.

These *phasal developments* of knowledge is explained by these beautiful verses:-

1. *Agner Ṛg Veda, Vaayor Yajur Vedaḥ sooryat saamavedaḥ*

(*Shatpatha* Br. XI-4-2-3)

2. *Agni Vaayu ravibhyastu trayam Brahma sanaatanam*
Dudoha Yajasiddhyartham Ṛg, Yaju saama laksanam

(Manusmṛiti I-23)

Usually they are translated :-

1. (*agner ṛg veda)* through sage Agni ṚK veda was revealed, through *Vaayu,* the Yajur veda and by *sooryạ-* the saama veda.

2. The second verse explains, this revelation more vividly:

It says:-

(*Sidhyartham)* for the perfect accomplishment of (yajña) coordinate functioning, the (*trayam*) three (sanaatanam) vast and eternal (*brahma*) vedas vedas were (dudoha) milked out by Agni-the ṛk, by Vaayu the yaju and by Soorya the saama. The three vedas, *ṛk, yajụ and saạma* have their own (*Laksṇam)* special chacteristic teachings and functions.

It is interesting to note that in all these scripts the name given to the sages, who realed the veda, are Agni, Vaayu Soorya, and as mantioned before-*Agni* is fire, *Vaaya* the air and *Soorya* the sun. why not some other names, showing better qualfications of these sages. Actually these are not their proper names.

However, these names, given to them are most scientific and full of meaning. It is not the names only but even the order in which they are mentioned. Conveys phasal developments.

To make a dead mass to operate or produce in any form, one requires primarily a moving agent of some kind. This movng agent or system is called *Agni*, not fire alone. The root from which this word *Agni* is derived is "Ina-gatow"-(*Dhatupaatha adaadigana)* the root means, what causes motion, and its etymology according to Yaaska is "(*angati, gachchhati)"* what moves and puts others to motion is *Agni.*

Any agent that can cause a motion is given the name *Agni.* The first object required to do any thing, one needs, is Energy or Agni. So, a first revelation should be the knowledge of generating energy of every kind.

Another very important and scientific knowledge indicated by Veda is, that the energy created in the beginning of cosmos; is an *angular motion-* or rotation or a spin - and this spin motion and all its knowledge of rotation, and rotating agencies are called ****Ṛta.* Ṛoot *Ṛ* or *R* or *Ṛta* motion is primarily established and this primary motion is universal which is present even inside of an atom, as electrons revolving around the protons are also spinning by itself on its own axis and the same rotatory, revolving motion is installed in the planets and stars and galaxies. So this Ṛtam motion is the primary and ubiquitous which gathers momentum and is established in the mass of matter, causing energy fields and interactions.

The next phase is that of energy impulsess, collectively called *Vaayu* (from the root "****vaa gati gandhanyo"* that is strong impulsive motions). These strong rotating impulsive motions generate various fields, like so called electromagnetic fields, which cause various interactions in all fields, binding down each particle and planets. This science or knowledge of these interactions is called Yaju or Yaja- causing union or synthesis. These interactions and synthesis or compoundings are done by Vaayu the strong impulses of energy. So after the phase of generating energy by the specialist, named Agni ṛṣi, the next simultaneous phase is the development of impulsive forces by sage Vaayu, is Yaju the synthesizer.

Next is the knowledge of generating or creating new or different objects these impulsive or energy forces, and to learn and to apply them beneficially. This process is called *SAAMA* VEDA and the learned sage who received, and developed this knowledge was named "*SOORYA"* because the etymology of this word *Soorya* is "*SOOYATE VAA SUVATI"* derived from the root "*SU PRASAVANE"* to procreate, produce, create. *Soorya* sage was expert in creating and propagating this knowledge or making use of those energy impulses for different applications and productions. These names like Agni, Vaayu, and Soorya, though Sound physical, but as Manu says they indicate characterstics or specialities which system is common in sanskrit. For example when it is said:-

"Manchaa Kroshanti"

it mean, small "cots" or platforms are yelling, but actually it means, the persons on the raised platforms in the fields. They are given this name of 'Cot'[2] or platforms for their special function or characteristics.

Similarly when it is said:-

"*Yaṣṭyaḥ gachhanti*" That is the 'clubs' or sticks are passing, actually it indicates special type of monks are passing who always keep clubs with them, their special feature so they are named "Clubs" for their this characteristics. Thus Ṛṣis, for their special revelation of knowledge were given these names of *Agni, Vaayu* and *Soorya.* Even the word Ṛṣi in one sense has been interpreted a rashmi or a *Ray,* as "sapta-ṛṣayaḥ", means seven rays of the white ray of the sun. These seven rays in the present scientific term are named after these colours which they show after refraction as "VIBGYOR" (violet, indigo, blue, green, yellow, orange and red).The order, *Agni (generation and liberation of energy), Vaayu,* creating various impulses and forces and fields and *Saamas,* balancing controlling, creating and accomplishing the process, indicates the *scientific phasal order* as mentioned by Manu.

THE ATHARVA VEDA

We find there is a great misunderstanding about this Veda. Most of interpreters, both native and foreigners have denigrated it and have even declared it, a collection and compilation of much later thoughts. Such misconception of this Veda, started, by Saayaṇa and following his view many indologists like Chintamani Vinayak, Garuri Shankar Oza, Baldeva Upaadhyaaya, Swami Hari Prasad, Siddheshvar Shaastri, sir Radha Krishnan, Sampurnaanand and so on , and naturally many foreign indolgoists like Mac. Donald, Winternitz, Moor, Grifieth, Whitney etc., etc., not only denied it as a Veda, but also wrote ill of it. They all found in this Veda, childish and superstitious ideas, worships of ghosts evil spirits, trees, rivers, mountains etc. They also found it full of witchcrafts, sorcery, various harmful practices etc. All this, we believe is due to their interpretting the Vedic terms in the meaning of their sanskrit knowledge and used those terms under the influence of beliefs and views prevalent at their times.

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[2] Cot – They are small platforms (raised) in the fields to scare birds and animals, from where the watchers howl.

Their not recognizing Atharva, with a privilege of a *Veda*, might also be because at many places in scripts and even in veda, the Atharva Veda is missing, alongwith other three... Again, when describing the *'Trai vidyaa'*, the *Ṛchas,* the *Yajunsi* and *Saamaani* are mentioned but Atharva is conspicuously absent. All this, perhaps, led them to conclude, it being originated at a later date.

Surprisingly Atharva Veda is mentioned at many places alongwith others, even in Ṛg Vėda (X-90-9) and in Yajur Veda (XXXI-7). If Ṛg veda is accepted the oldest literature, why would not Atharva also, which Ṛg litself names it as one of it.

The 3 *Vidyaas,* fields or types of knowledge, (ṛcha, the theoretical, yajur, the knowledge of uniting, combining, assembling and synthesising etc., and Saama- working or applying, with coordinated and balanced experience and making the system or an agent function properly) should be for some purpose: The purpose is *atharva.*

Word Atharva acturally is *"atherva"*. The root *"thurvu"*means *'himsaayayam'* violence, harm, destruction, and with prefix"*a*" it negates this meaning to beneficial good and *useful purpose.*

We explain it further, if scientists have acquired full theoretical knowledge of elements and have also known how to cause fissuring or fusion of these and make its use, the next question is to what purpose is this imprisoned energy of the elements to be made use of. Should it be used for making most ghastly, destructive bombs like atom, hydrogen or neutron bombs or put this liberated energy in various other beneficial uses? This is what *Atharva* means. It states it should never be used for violent, harmful or destructive purposes. *Atharva* Veda teaches the purpose and utility, besides the knowledge. Veda thus ordains that after acquiring knowledge theoretical and practical one must always apply it for beneficial purposes.

Saayana was perhaps, the first inerpreter of Atharva Veda, who translated its hymns in most defaming manner. It was he who brought out that it contained hymns teaching manner. It was he who brought out that it contained hymns teaching magic, charms, jugglery, worship of demons, trees, rivers, mountains etc., and preparing contrivances to damage ones enemies etc. Most of the successors, saw in the hymns that Sayaṇa has mentioned, and for these evil teachings it was thought to be a collection of most malicious knowledge and was not accepted as a Veda.

The cause of their such interpretations is due to their paucity of vedic language and its technial terms. They translated the Vedic terms confined to the sense of sanskrit usage at their times. But the vedic terms are very open and in liquid form, and their application is very vast and wide. We bring out a few terms here:-

YAATUDHĀNA

They expresssed *Yaatu* in the Hindi meaning *'jaadū'* which means magic. So persons who were well versed in magic and charms were thought to be *yaatudhaanas.*

But *Yaatu* is derived from the root *"yaa-praapane"*, which means to obtain to accomplish. So *yaatudhana* means some agency or a person, who would help in obtaning some purpose from an object.. Nighaṇtu (I-73) defines *yaatu:-*

> *"Yaati praapayati iti yaatu"*

That is, what helps in obtaining and *dhaana* is the process of implementation for accomplishment. So, it could be an implement or an instrument to fulfill some purpose, with no harmful intentions.

PISHAACHA

This is supposed to mean a very evil, low or mean person. This word is derived from the root *"pisha avayave",* to palverize or crush to fine particles, In this sense, a grinding mill, a crusher can be called *pischaacha.* Similarly a person who be the cause of disintegration of a family or a society is a *pishaacha.*

In the fields of mechanics etc., it means an implement.. One, therefore, has to see the context before interpretting it.

ASURAS OR AASUREE MAAYAA

The root is "*asa prākpane*", to throw, thrust, and "deptow" to illuminate, to manifest, bring to being and "upataape" to heaten, to activate, to act actively, A mechanical contrivance, energised, forcefully working, can bring out many products fulfilling all the aspects of the root "*asu*" and can be called *asura*. *Asu* means farce as is defined:- "*Asu Vai praaṇaaḥ*", *that is asu* are *praaṇas*,the force. So *asura* does not only means devilish person, but any thing possesing force. They say *Atharva* is full of *Yantras, mantra and trantras*. It is true veda teaches all such sciences.

YANTRA

In Punjaabee this word *Yantra* is changed to *jandraa,* which means a lock (padlock). *Yantra,* means any machine or mechanical contrivance. In *Geeta* the whole world is described to be rotating or revolving as if put on a giantwheel, which has been described a *Yantra,* machine:-

> *"Bhraamayan sarve bhootani yantra aaroodhena maayayaa"*

(Geetaa XVIII-61)

Engines, motor, various other machines all are covered under this word *Yantra*. Atharva Veda is very rich in various branches of secience and technology. It is very rich in such subjects. But the sanskrit pandits and priests are void of technical knowledge, so they interpret such words, in vicious sense and purposes.

MANTRA

Mantra means, application of mind and knowledge, and an intelligent advice. A minister who gives to the ruler advice, is therefore called Mantree. A teacher's suggestions, advice, secret and deep knowledge, is also called *Mantras*.

In the medical field all medical advices, specially in psychological cases, as hypnotism, mesmerism, various yogic suggestions and paractices to cure the ailments are *mantras*.

Various advance knowledge which reguire high mental consultations and concentrations, fall in this field of *mantras.* which does not mean that mere recitation of a hymn will make such (*astra)* machines etc., work.

Atharva Veda, thus, teaches the proper application and the knowledge to generate, create, manufacture of various objects for the benefit of all beings in their various fields of life.

CHAPTER–4

ARE VEDIC HYMNS COMPOSITION OF ṚṢIS

> The Western would never tolerate the fact that there could be any literature better or superior to their Bible. So they, as mentioned before, stated that the Vedic hymns were the inspired songs of the early Aryans, in praise of the their gods. Various names of people and places present in the Vedas, for them, proved the vedas, the storage of human history, their culture, their religious rituals and customs etc. Unfortunately, they also found enough of other literature as Brahmans and Puraanas, to support their conviction of various mythological stories (actually aligorus) of the past, correlated to the Vedas.

At the head of each Sukta or section of the Vedas, 4 things are mentioned:–

1. Ṛṣis – the person who 'Visualized' the subject matter of that hymn.
2. Devataa – that is, what that hymn gives or teaches us or what is its subject matter.
3. Chhanda – its meter.
4. Svaraḥ – a natation, in which key it is to be pronounced.

It is the names of some Ṛṣis in the hymns, which have caused confusion. It is generally taken that the Ṛṣis were the poets who composed the hymns. This confusion was caused by the fact that in some cases one finds the name of the Ṛṣi also mentioned in one or two of the hymns of the same sookta (Section), as if to indicate, he was its composer. We give here some examples of this type :–

1. The Ṛṣi in this sookta is Shyaavaashva and the 8th hymn of this sookta (Ṛg veda VIII–38–8) mentions:–

   "Shyaavaashvasva sunvato atreeṇaam shṛṇutaṃ havam.........."

2. The Ṛṣi is Vishvaa Mitra and the 7th hymn is:–

   "Vishvaamitraaya dadato maghaani sahaasrasaave pratiranta aayuḥ"

   (Ṛg Veda III–53–7)

3. Again Ṛg Veda III–23–2–3,

   The Ṛṣi is Devashravaa Devavaata and in hymn 2:–

   "Aman thiṣṭam bhaarataa revadgnim devashravaa devavaataḥ sudakṣam.........."

   (Ṛg Veda VIII–39 & 1)

4. The Ṛṣi is Naabhaakaḥ and hymn is:–

   "Kavirantash charati dootyam nabhantaam anyake same"

   (Rg Veda VIII–39–1)

5. Hymn 10th is :-

   "Tvaamaapaḥ parishrutaḥ pariyanit

   svasetavo nabhantaamanyake same"

   (Ṛg *Veda* VIII-39-10)

There are many such *sooktas* where the name of its *Ṛṣi's* occurs in one of its hymn.

There has been a style that the composer of a poetry, mentions his own name in his composition and this is found in Hindi literature also and in works of later centuries. The names of such poets are Gurunanaka, Kabir, Dadu etc., etc. Actually, they were spiritual saints and if they mentioned their names in the compositions, it was more of addressing themselves, advising themselves to shun evil etc. In the cases of Ṛṣis, they *acquired* their names due to the specific or special knowledge, they 'saw' in that hymn.

The names like *Shyaavahshvaa, Devavaataḥ, Naabhaaka etc.* are physical objects as *Shyaavaahra* means "fast and pervasive force". *Deva vaataḥ* means physically generating or generated impulses; *Naabhaakas* is the binding forces etc.

These words show specialities and knowledge mentioned in the hymns and the persons who showed or found out the teaching of that hymn, was known by the same speciality and his name was recorded as one, who 'saw' what the teaching of that hymn was.

The word *Ṛṣi* is defined as :-

1. *Ṛṣyoḥ mantra Drastaaḥ*
2. *Ṛṣi Darshnaat (Nireekta II-11)*
3. *Saakṣaat Kṛta Karmaaṇaḥ ṛṣayo babhoova* **(Nirukta II-11)**

These verses mean: "Those who brought out the deep knowledge of the hymns, were called Ṛṣi, or those who had purified themselves by various deeds of purity and penances etc., and developed the deep vision of seeing through, into the *Vedic* hymns, were called *Ṛṣis*.

Our this contention that the Ṛṣis were called by their special knowledge and were known after their specialities, is proved by the fact; that we find the same Ṛṣi and the same *Devataa* (that is the subject matter) in the hymns:-

We present here some such examples:-

1. **Ṛgveda X-159**

Here the Ṛṣi is Shachee Poulomee and the Devataa or subject matter of the sookta is Shachee Poulomee..

2. **Ṛgveda X-125 sookta:-**

The *Ṛṣikaa is Vaagaabhṛṇee* and its devataa is *vaagaabhṛṇee* (the replanishing system of energy and impulses).

3. **Ṛgveda III-37 sookta:-**

The Ṛṣi is *Vishvaamithra* and the devataa or subject it teaches is vishvamittra (various compatible methods and agents causing or developing affinity in the universe or the society)

4. **Ṛgveda X-82 sookta:-**

The Ṛṣi is *Vishvakarmā or Bhowvanaḥ* and the devataa is also *Vishvakarmaa* - greatest Architect or engineer who knows all kinds of technology and sciences. This *sookta* deals even with cosmagony, as its hymn no. 5 & 6 indicate.

5. **Ṛgveda (Ṛg V-2-1)**

The Ṛṣi is Kumaara and the *devataa* also is *kumaara.* There are many such sooktas of Ṛg Veda where the *Ṛṣi* is renowned by this speciality.

So, these Ṛṣis were not the composers of those hymns but teachers. The foreigners and their native apostles, could not understand the Vedic terminologies and its styles, and took them as books of historic facts, recoded by the Aryans who, as time passed on wrote more and more literature as Brahmaṇas, Aranyakas and Upaniṣads etc. and gradually the hymns of the Vedas were given the divine prestige.

We have mentioned before, that the Aryans have recorded and mentioned, the name of *Vaivasvata Manu* as the first Lord and the law giver. He must have born in the beginning of the 7th manwantara, which is calculated to be 12,05,33,085 years ago. Manu mentions about the Vedas in his work Manusmriti:-

1. *"Vedo akhilo dharma moolam, smrti, sheele tadvidaam"*

"Veda shabdebhya eva aadow prthak sansthaash cha nirmame"

(*Manu* I-21)

It means:-

"In the beginning, people borrowed names of objects, various acts, customs and systems for various occasions, from the Vedas. Vedas are the fathomless source of nomenclatures, scientific terms, cosmic and social laws."

So people in the beginning, gave various names to various objects, they found in Vedas.

MANU'S OPINION:-

"Pitrdeva manusyaanaam veda chaksu sanaatanam, Ashakyam cha aprameyam cha veda shaastram iti sthitih"

(*Manu* XII-94)

IT MEANS:-

Veda is the source or means of vision for all kind of people, wise learned and ordinary people. The Veda which are (Sanaatana) eternal, (*aprameya*) immeasurable, vast (*ashakya)* and cannot be composed by human beings.

Thus, we find that the Vedas were present even *before* the era of Manu. It must have been present before that age, because the period of 6 Manvantars (1, 85, 06, 88, 000 years) would have passed since the creation of cosmos started, and it is not that it would take so long a period for the life to start and if it had taken so long to start life, it would naturally take equal period to disintegrate slowly and thus the span of time for the living beings shall remain a very short span. We conjecture that it did not take 6 Manwantars, before life started. So, if human beings, were presesnt before the 7th Manu, the Veda, must be present also - which thus gives Veda a status of Divinity.

CHRONOLOGY OF VEDIC REVELATION

For the investigation of origin of Veda, one has to first find, when was the universe created and when was human race born. Briefly; to find when was the universe created, one has to depend on various sources, namely:-

1. Scientific observations
2. Religious literature
3. Astronomic findings

We would like to discuss these separately.

1. The scientists have tried to date the beginning of cosmos by:-
    - a. The observation of sun's heat, which calculates to it to 18-20 million years.
    - b. Heat of the earth calculation, takes them to 20-6 million years.
    - c. Salinity; of the oceans- lead upto 100 million years.
    - d. Gelological strata findings, upto 100 million years.
    - e. Radio-activity observations upto 370 million years.
    - f. Distance between moon an earth, moon is shifting away from earth each 100 years with a regular rate.

One finds so much of divergence in their findings, that they are naturally non dependable, and Mr. Arthus Holmas, Bsc.ARCS in his book "*The age of the Earth*" mentions on page 166, "that, except geological and the radioactive finding methods, other arguments can be dismissed, because their congnizance has been vitiated."

As regards geology is concerned and calculating the time of each layer on earth is formed, it depends on the different structure of the different places of the earth and on page 159 of his book Mr. Halmas writes:-

> *"The geological period is difficult to establish with certainty."*

2. **The Religious Books:-**

The prevelant religions are, Aryan (Hindu), Persian, Judiaism, Islam and Christianity can be put together having the same base.

(a) These latter ones, depend mostly on the old Testment. It mentions:-

11 generations from Adam to Noaha, which makes 2262 years

11generations from Sham (son of Noaha) to Abraham which make another 1310 years

TOTAL 3572 years

There are different opinions about the dates of Abraham. Dr. Schpegal believes it to be 1900 B.C. So according to this, Abraham lived 3476 Years ago. Taking mean as 3600 Years. It cames to 7227 years ago, when Adam was living. According to Judaism, Christianity and Islam, the human race, therefore, did not start earlier than 7227 years ago. because the first man, whom God created was Adam. The earliest time of revelation of Divine knowledge - Bible, Quran can only date to this period.

(b) By the scientific and mathematical calculation of Aryans

(Hindus, Persians, Buddhism & even Scandinavian literatures).

The most reliable proof of a person's age is his horoscope, made at his birth. It gives the exact year, month, day, date, hour, minute and seconds of his birth. If one does not have a horoscope then his age, can roughly be fixed by counting his feeth, condition of development of ones' bones (epiphysis) etc. But this is not to be very much relied upon. It is more or less groping in the dark.

Fidning the age of the earth by the above described methods are just like, when no horoscope of the earth or universe exists. Aryans have a regular unbroken day to day kept calander of the cosmos which is well preserved. In each Hindu home even today, specially in orthodox homes, every morning at the time of daily prayers, a *samkalpa* or a calander is recited. It is a sacred recitation, & each day, a day is added to the calender to make it up to-date. The *samkalpa,* recited is.

"Dwiteeya paraardhe vaivaswata manvantare

aṣṭaavinshati, kalow yuge, 5085 gataabade..."

Which means, it is the twenty eighth *chaturyugee* of *Vaivarwata Manu* and 5085 Years of *Kaliyuge* is passing....

We are afraid, we have to take our readers to a little mathematics, to explain this calander. According to the Vedas & Arya calculations, the time is calculatd since the beginning of the universe that is when it started its creation, not when human & other living beings came to life.

The (*Brahma*) Cosmic day, called "Brahmadivas", is divided into 14 *Manus*. Each Manu is subdivided into 71 *chature* (four) *yugees*. Each *'chatur yugee'* as the name indicates, is composed of 4 *yuges*. The *kaliyuga*, its double or 2 *kalis*, is called *Duaapara*, 3 kalis called *Treetaa* and 4 length of *kali* called sata or *kṛata yuga*. In short *one chaturyugee* is equal to *10 kaliyugas* (43,20,000 years). Today 6 Manus have passed, the 7th is progressing and out of its 71 *chatura yugees*, we are passing through the 28th, and of this chaturyagees, the *Kṛata, tretas, dwaapara* have passed and the *kali* is passing and it is its 5085th year. This tradition of sacredly upholding the calander, is preserved from the time immemorial by the Hindus. This calander, is the *horoscope of the universe*, since it was born. Without taxing the brain of our readers any more, we may mention that today it is the 1,97,29,49,085th year when the cosmos was born.

Aryan history recorded in various scripts, starts from Vaivasvata Manu, that is the 7th Manu. If there was any progeneration before this period, one does not know. Our first law giver, the great king was known Vaivasvata Manu. Its date by calculation is :-

27 chatur yugees already passed	11,66,40,000	years
Sata or krata yuga (4 kali)	17,28,000	years
Treta...................(3 kali)	12,96,000	years
Davaapar.............	8,64,000	years
Kali uptodate	5,085	years
From Vaivasvata 7th Manu upto this year are............	12,05,33,085	years

At least so many years ago human race must have started if not earlier. If human race existed before this, *vedas* as knowledge, must have be been revealed to man earlier.

We will discuss more about the beginning of the cosmos when we will deal with the subject of cosmology in the Science and Technology section of vol II.

CHAPTER 5

THE LANGUAGE OF THE VEDAS

In ancient times Vedas were not taught by reading and writing, because each word, nay, each letter of the veda is to be recited with a special accent and connotation, to reveal the exact meaning of the word. The other name of Veda is "Shruti", which means, "what is heard" or "to be heard" and not read. To express various aspects and connotation each letter bears a mark on it, which are called Udaata, anudaatta and svarita, which all donote the pitch of each sound, high, low or medium. These tunes and emphasises, change the sense and the meaning of the word in the hymn. Realising this, Pātanjali, in his Mahaabhaaṣya warned in these words:–

> "Duṣṭah shabdaḥ svarto varṇato vaa,
> mithyaa prayukto na tam arthaṃ aaha"

It means that a word wrongly spoken and applied or pronounced by wrong actions, can never reveal its real meanings.

Vedas do not contain history or events. One can write and read epochs, like Ramaayaaṇa and Mahaabhaarata, but not Veda.

Even the Jains, who do not take Veda as their religious books, also believe that Vedas are eternal as it is mentioned in their Tribhasti Sthoolaka Puruṣa Charitra.:-

> Despite their hoary age, Vedas have to their credit, to maintain a code of accent, phonetical form and sequence, all orally handed down from generations to generations. They have defied thousands of years of social and political upheavals and onslaughts.

> It has been estimated that the people of the Vedic times were acquainted with the art of writing but yet the Vedas were not to be written down, as the accents and sounds could only be learned by listening. No inert medium, like stone, leaves, metal and printing technology could be of any help in the preservation of Vedas. One can print Mahaabhaarata, Raamaayaṇa and preserve them, in libraries but not the Vedas because they have to be chanted in proper notations, accent (high, low and medium pitches) etc., to obtain the real sense of the Vedic hymns.
>
> To obtain the academic semantic metaphysical, philosophical and other aspects of each hymn of the Veda, correct pronunciation and accent is essential. There is a traditional belief that the semantic power inherent in each Vedic hymn lies in the power of pronunciation and recitation of each hymns"

This view was also expressed by the noted German physicist who told, in a Nobel laureate conference, that :-

> "there is a connection between the pattern of sound, oscillation of the Vedic words and their meanings."

Dr. Friemann, Friedrich von Weisackar, believed that :-

> "Praaṇa is a vitalising power extent in space i.e. a moving power. For the Vedic hymn, therefore, to be effective, they are to be chanted in a correct way, with correct notation, rhyme, rhythm and meter not only just to read out. The very sound of each hymn is full of deep hidden meaning and mystical truth and has a symbolic impression. Vedas are the treasure of spiritual and social laws."

It is for all these reasons that Vedas were not taught through books

In ancient times, in India, education was mostly by audiovisual system. The modern educationalist are also now realizing this system. It gives to the student the actual knowledge of a subject, otherwise his knowledge is more imaginative and conjectural.

Another factor, which considered very important and rather essential in teaching, was to develop various faculties of Brain. Brain has, besides governing the various system of the body, very many other fine faculties like judgment, memory, intuition etc., etc. It is most unfortunate that the present system is replacing the functions of the brain by machine. It is the simple law of physiology that a part of the body if not used for long time, gets weaker and weaker and even gets atrophied. One shudders to think what type of brain shall remain, after a few generations and how much useless and dependent it shall become, as if a slave of machine. In ancient times we find, even the scientific subjects were written in poetry, may it be Mathematics, Astronomy. Chemistry, laws of Physics, Medical, even dictionary, because poems are easily remembered when sung. The students remembered all laws and formulae and even a whole book by heart without feeling any strain. There is vast literature that covers social laws, which every member of the society was supplied to keep in memory. This literature of laws, was given the name *"Smṛti"* which means 'memory' or what is to be remembered and practiced.

To properly learn, the Vedas, the children were sent to the Ṛsis-monastries, which were called *'Gurukulas'* or 'Aachaaryakula'. Very learned Ṛṣis had big *"Araṇyaka"* (forest universities). Where the pupils or Brahamachaarees were to live and learn from their precepts, till they had finished their vedic education. They stayed there, till the age of 25 years at least. In this way, the proper pronouncements of hymns, rhythms, connotations and recitation of each hymn was learnt and also, the terminology, the style of the Vedic language with their deep scientific meaning of each hymn was taught and learnt and practiced.

The greatest tragedy fell on Veda, not a few centuries ago, but thousands of years ago, when this direct system of learning from the Ṛṣis broke down. Gradually, the deep meaning of what each Vedic term conveyed, was lost, and later on, the Vedas fell in the hands of Pandits, who had not learnt the meaning of the Vedic terms, themselves. They started interpreting the hymns with their sanskrit knowledge and for the last many centuries, it is these sanskrit knowing pandits, who have been interpreting the Vedas and are making a mess of them.

It is only in the last century, a very old and totally *blind* saint, *"Saw"* deep into the Vedas and being helpless for his total loss of sight, was looking for an apostle, who would learn from him and spread the Gospel of Veda in their true strains and meanings. He was lucky, at hiṣ age of about 90 years, to get one, whom he taught for about 2 years or so and sent him with a blessing to give the light of Vedas to the world. The old Rsi, who was pining away to teach Veda, was *Maharṣi Swaami Virjaananda* of Mathura, and his apostle who put the veda back on its noble and high pedestal, was Mahrṣi Swaamee Dayaananda.

We would like to stress with all the force at our command, that *the language of Veda is not the present sanskrita.* It is absolutely a wrong conception to believe it is sanskrit.

Another misfortune fell on Vedas, when those Sanskrtites started applying śanskrita grammatic laws on Vedic words, Veda defied them. Grammarians, one after the other, in all times, tried to bind the Vedic terms with their grammatic laws, but they failed and they had to confess and coin aphorisms like :-

1. *Chhandasi bahulam* : Vedic terms, at times, convey countless expressions. (*Asṭaadhyaayee* II-4-39).
2. *Ityapi Nigme Bhavati* : It is also a possible form in Veda, or this form is also found in Veda.
3. *Vyatyobahulam* : Contra forms of words are common in Veda, like *sinha* - is *Himsa, Kashyapa* - from *pashyaka* and so on.
4. Instead of *'achas', 'halas'* are used and vice versa.
5. Vedas do not observe the sanskrta laws, moods and tenses and the grammarians confessed *"Chandasi lung lang litaḥ."* That is, in Vedas, the past, the future present tenses may mean differently - the past may mean even present and also the opposite.

For example :-

In *"Patiḥ eka aaseet"* it means HE (aaseet) *was* the Lord, but it also mean He *is* and *will* ever *be* the Lord. Even the prepositions and declensions, cases and inflexions are differently used in Veda. For example, for possessive case, it is the dative or objective cases used, and so on.

The Pandits squeezed the hymns to extract their own meanings, while the hymns were, as if, crying loud to mean different sense. One can find many examples to prove these facts.

Now, coming to the Vedic terminology, as we had stressed that Vedic language is not sanskrita, rather *sanskrita has been derived from the Vedic language,* by identifying and restricting their meanings in particular sense.

We mention a few examples to express the difference between the two languages.

The sanskrit word *Vaayu* means only air. When this word appears in a certain hymn, it shall be translated in the sense of air. But in Veda this word *Vaayu* conveys the meanings of *"impulses"* of many kinds, which impulses may be of electricity, magnetic wave, solar particles, air, nervonic impulse from the brain. In Indian medical term, all the impulses and movements in the body are collectively named *Vaayu* or Vaata. The various impulsive particles coming out of the sun are today collectively called *"Solar Wind."* There is no air round about the sun or in the inter planetary space, but the word *'Wind'* conveys the impulse or impulsive force. This is the exact sense used in Veda, which makes a vast difference in the meaning.

Again, the Vedic term *Apa* or *Aapa* has been translated as water in sanskṛta, but in Vedic sense, any thing which has the property of weak *pervasiveness*, is called *apa*. Because water also has this property to pervade, it is, therefore, called *aapa*, but there are so many pervasive particles and forces, which also come under this term. How vast becomes the fields of knowledge, if understood in this true Vedic sense.

Similarly hundreds of words, like names, verbs, prepositions, moods, tenses, occurring in Veda, have been moulded, twisted according to the intelligence and the notions of various commentators.

Even foreigners who, entered into the field of Veda, with a definite view to deface its prestige and to replace its philosophy by christanity, ultimately bowed down before the immense knowledge, the Veda and its terminology conveyed, and praised the Vedas.

We cannot help giving a few opinions of such foreign commentators, who worked all their lives on Veda and ultimately felt helpless to completely understand it, and were honest to confess and express their views regarding the Vedic language.

I. Prof. Max Mueller of Oxford University expressed his views, after working for 30 years on Vedas :-

1. Regarding Vedic terms he mentioned :-

> "Names, which in Homer have become petrified and mythological, are to be found in Vedas, as it were, in the fluid state. They next appear to us as appalative not yet as proper names, they are yet organic and not yet broken and smoothed down."

Regarding various names conceived as gods by sanskrit pandits he says :-

2. "Their gods have no more right to any substantive existence. They are masks without actors, a creation of man, not his creators, they are nomena and not numina (names without beings and not beings without names)".

Putting in simple words - there is a name for example; of Shiva but there is no Shiva as an entity. They are names given to abstract phenomena or systems which are non-manifest.

3. Regarding the translation of Veda, he confesses and advises in his "Sacred Book of the East" (page - 32) :-

> "There is another, on which, I am also quite willing to admit that my answers are right. None, who knows anything about the Vedas, would think of attempting a translation of it. At present a translation of Ṛg Veda is a task for the next century."

On page 22 of his same work, he expresses his difficulty thus :

> "If by translation we mean a complete satisfactory and final translation of the whole of Rg Veda, I should go further than Mr. Roth. Not only shall we have to wait till the next century for such uphill work but I doubt whether we shall ever obtain it. I feel convinced that *Vedas will occupy scholars for centuries to come and maintain its position as the most ancient book in the library of mankind. My translation is mere contribution towards better understandings of Vedic hymns....."*

> *"There are words, the meaning of which we can but merely guess. It would take centuries of hard labour and incessant care before any thing like a complete thoroughly intelligent translation of the Veda,* in a spirit of reverent humility and with a determination to master all their difficulties, before *these ancient scriptures, yield us a fraction of their teachings, beauty and truth."*

Another great Vedic scholar Prof. Griffieth, who was the Principal of Oriental Sanskrit College in Banaras and who put all his life in the study of Veda and translated Ṛg Veda in poetry, expresses his views about profound knowledge of the Veda thus :-

> "In the explanation of the Veda, a complete success, if ever attainable, can be attained only by labour of generations of scholars."

One can quote numberless references to prove the fathomless and perfect knowledge of the Vedas. By the perusal of the views of the commentators, one would feel that, the Vedas are beyond the approach of persons, but we would like to tell that the Vedas are difficult to understand if one approaches them through sanskṛta. As mentioned before the language is not sanskṛt, so how a sanskrit pandit can understand it. It is just like an Englishman to understand a Latin book. He might find some common words and the rest of his reading would be just imagining the content of the book.

Vedic language does not belong to Hindus or to any other people. Therefore, its language is universal. As said before, its words are fluid called *Yougika,* derivative, not petrified or fixed like sanskrt or any other language. If studied with a liberal and open mind and also if not tied down by Sanskrt grammar, the reading becomes easy. That was the way the Rsis studied and taught Vedas, but this approach was forgotten, but revived by Swaamee Dayaanand Saraswatee.

We would like to quote the opinion of Yogi Aurbindo Ghosh, one of the modern thinker, philosopher. He expressed his view about Swamee Dayanand, who opened a new vista to approach the Vedas. Swami Dayanand never claimed that his approach was a new approach. He always said that his was the approach of the ancient rsis. Shree Aurbindo says :-

> "Dayanand will be honoured as the first discoverer of the right clues. Amid the chaos and obscurity of the old ignorance and age long misunderstanding, his was the eye and direct vision that pierced to the truth and fastened on that, which was essential. He has found the key of the doors that time had closed and rent asunder the seal of the imprisoned fountain."

Because the terminology, the style and frame work of the hymns were not understood that is why they found in Vedas, history, mythology, idol worship, polythism, theft, sorcery and what not and that relegated the Veda from their high prestige.

We herewith present a few hymns, showing the world's difference between the sanskrta and the Vedic way of translations :-

1. *Idam Visnu Vichakrame Tredhaa nidadhe padam,*
Samudham asya paansure svaahaah

(*Yajur* Veda V-15)

The conventional translation is :-

Lord Visnu, (*Vichakame*) acted by (*nidadhe*) placing (*tredhaa*) his three (*Padam*) steps and (*Samoodhe*) thoroughly (*Paansure*) pulverised (*asya*) him, (*svaahaah*) for the good and blessing (of the *devatas* - gods).

On this hymn they spun round the story that when the elder and stronger demon brothers (asuras), refused to give the share to their younger brothers, the *devataas*, weaker and fewer as they were, they had no other way but to pray to Lord Viṣṇu to help them to get their share from the demon king Baali. Lord Viṣṇu agreed but he transformed himself into a Dwarf, and led them to Baali, and requested him to allow a piece of land equal to his three steps. King Baali laughed at the request of the 'dwarf' and permitted him to walk his three steps. It is said Viṣṇu, as the hymn mentions, took three steps, by one step he occupied the whole earth, by the second the cosmos and his third step, he put on the head of demon king and crushed or pulverised them all and thus did good to his devotees and the world by freeing the world of the demons. This is one of the incarnation of Lord Viṣṇu, the "*Vaamana avataara*" - the incarnation as a Dwarf. Such translation give rise to the concept of mythology or history in Vedas.

We give below what Veda really means to teach by this hymn :-

"(*Idam Viṣṇu*)[1] the all pervading cosmic energy, (*Vidadhe*) for the sustenance of everything by (*tredhaa)* three forms of (*samaadham*) coordinated binding (*padam*) forces, constituting the (*asya*) striking (*paansure*[2]) pulverizing, extremely fine energy particles (*svaahaa*), and which by various interactions are doing blissful works. In short, Veda mentions, that there is an all pervading energy in very fine form (now adays caled quanta) in three forms, which control, and performs goods in the world. The three forms in the modern cosmological terms can be called gravitional force, electromagnetic and the intranuclear forms of activities. According to Veda there is only *one* primary energy force. Viṣṇu which later on differentiates as three forces.

The reader can realise, what scientific teaching this hymn offers and which is quite identical to the modern cosmological view. Veda still differs from the modern view by teaching that fundamentally they are not three forces (gravitational, electro-magnetic and intranuclear form), but one ubiquituous force which is all pervading and gives three different effects. We will deal with this subject when we will deal with the "Sciences in Vedas".

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[1] **VIṢṆU** is a derivative of root "**Visḷr vyaaptow**" which means pervasiveness and itymologically it is "**Viveṣṭi vyaapnoti charaacharam jagat is Viṣṇu**", that is, that, what pervades & make the cosmos function, is Viṣṇu.

[2] **PAANSURE** from root "**pasi naashane**", to become subtle and invisible. Therefore, by becoming extremely fine.

2. Another Vedic hymn - Devata of which is (*PURUṢA*), (God) is interpretted thus :-

> *Sahasra sheerṣaa puruṣaḥ sahasraakṣaḥ, sahasra paat,*
> *sa bhoomim sarvataḥ spṛtvaa ati atiṣthat dashaangulam*
>
> (*Yaju* XXXI-i)

The orthodox translation is :-

(*Puruṣa*) God has (*sahasra*) thousands (*sheerṣaa*) heads, (*sahasra*) thousands of (*akṣah*) eyes, (*sahasra*) thousands (*paat*) feet, (*sa*) He (*sarvatah*) from all round (*spṛtuaa*) covers (*bhoomim*) the earth and (*ati atiṣthat*) holds it (*dashaangulam*) by his ten fingers.

Based on this hymn the orthodix pandits made paintings and portrait and idols of God, showing countless heads, eyes etc., and worship and made people worship it.

This chapter (XXXI) of *Yajur Veda* describes various aspects and systems functioning in cosmos. *Puruṣa does not mean God in this chapter. It is the cosmos.* Puruṣa is cosmos (for details of this whole chapter we would request the reader to refer to our article "*PURUṢA* - the cosmos.")

We now explain the hymn as the Veda means it :-

(*Puruṣah)* the whole, fully functioning cosmos (*sahasra*) works by countless coordinating (*sheerṣah*) sustaining, strong energy centres. It possesses (*sahasra*) countless (*akṣa*[3]) forms of pervading forces, and (*sahasra*) innumerable or immense forms of (*paat*) motions, activities and interactions. (*Sa*) It (*atiatiṣṭhat*) strongly holds (bhoomim[4]) the whole creations, (*Sarvata*) perfectly (spṛtvaa[5]) by compatible reactions (dasha [6] angulam[7] and with all characteristic and manifestations.

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[3] **AKṢA** - means "asnute vyaapnoti iti akṣa", that is, what pervades, is akṣa (Uṇaadikosa III - 65)

[4] **BHOOMI** from "bhoo Sattaayaam" to come to existance, as creation. Earth is also called bhoomi because it brings out beings as plants, trees, insects, etc.

[5] **SPṚTVAA** - The root from which this verb is derived, is **'spṛ'** which mean **"preeti chalanyoḥ"** - mutual compatible motion or activity **(Dhatupaatha Svaadigana)**

[6] **DASHA** derivative of **"Dashi danshne, darshanyoḥ"** to manifest (dhatupatha churaadigana)

[7] **ANGULI** root **anga, pade laksne"** means charactristic or differentiative activities (dhatupatha churaadi gana)

The word *Sahasra* used by Veda is of great significance. In sanskrit it means a thousand, but we have interpretted it in the meaning of mutual coordination because this word is *Saha + sra*. *Saha* means together and *Sra* means to slide or move. It means that in the whole cosmos, all forces, factors or entities, right from the primary particles to the galaxies, all are moving, acting, interacting with mutual coordination, and not in any heterogeneous or disorderly way. In simple words one can summarize the meaning of this hymn thus :-

> That there are countles mutually coordinating energy heads, that propagate or discharge binding energy or sustaining forces, which have strong pervasiveness and infinite actions and interactions, which thus hold the whole manifest creation with all kinds of differentiated characters and activities.

It will be quite obvious to the reader, what injustice would be done if the Vedic terms are interpretted with sanskrit meaning, as myths. We would like to present another hymn from Yajur Veda (XXXI-22), which when translated by the orthodox pandits, clearly reflects polygamy suggested by Veda :-

The hymn is :-

> *"Shreeshcha te lakṣameesh cha patṇyow, ahoraatre paarshve nakṣatraaṇi roopam ashvinow vyaattam..............."*

(*Yajurveda* XXXI-22)

The description is of Puraṣa (God) who, the hymn mentions, has (*patnyow*) two *wives, Shree* and *Lakṣamee,* (*paarshve*) one on each of his side, like (*ahoraatri*) day and night. This shows that Puruṣa, may it be a man or God, can have more than one wife. But Vedic culture ordains strickly monogamy and mono-andry.

Actually this chapter deals with cosmogony and not with sociology. *Puruṣa* here is fully developed cosmos, and how it functions. It says (*puruṣa*) the cosmos is (*patnyow*[8]) being replanished and preserved

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[8] **PATNEE** is from root "paa rakṣne", which means to preserve and protect, threfore **patnee** means the replanisher, the preserver and protecting systems. Because wife has these functions, she is also called patnee.

(*parshve*) by setting two sides or poles system having (*shree*) the sustaining, kinetic energy sources on one side and on the other side (*Lakṣamee*) the developed multifarious charactersied manifestations on the black planets like our earth, with all its flora and fauna, the universe functions incessatantly and perfectly. There is no question of having two wives mentioned. It is only in sanskṛta, *patnee* means two wives. Veda describes this two pole system of functioning by expressing them as (*Baahoo*) arms also and two (*hasta*) hands : as in the hymn :-

> *"Devasya twaa savituh prasave ashwinor baahubhyaam*
> *poosno hastaabhyaam......"*

(*Yaju* VI-I)

baahubhyam and *hastabhyaam* are in dual numbers. It means (*poosṇa*) the preservation and nourishment of cosmos is done between the two (*baahoo*) and *hasta*. *Bahoo* means agents that bind. According to sage *Yaska* its itymology is :-

> *"Bahu bandhnaat". Bahu are binding agents.*

The function of the arms or *baahoo* is to bind together. A person if he has to hold any thing strongly, he does it by holding it between his two arms and hands. '*Hasta*' means agents and systems by which various interactions and activities are accompalished.

The word *patnyow* in the hymn, in sanskṛta means, two wives but *patnee* means to protect and preserve, that is,-to feed, nourish and protect. Word *pati* also is derived from the same root and is known to mean a husband. Just as wife and husband, in a family protect, preserve, replanish the family and between these two *bahoo* - the binding couple, the family is nourished, developed and is preserved, so, between the kinetic energy agents (like a husband) and the black planets like earth (the wife), the cosmos functions and prospers. This is what Vedic hymn teaches and in no case advocates two wives or polygamy.

One can quote hundreds of hymns of Veda which sound meaningless and hollow when viewed through sanskrita, for an example we present another hymn here :-

"*Hiranmayena paatreṇa satyasya apihitam mukham, Ya asow aaditye purusa sa asow Aham; AUM kham brahama*"

(*Yaju Veda* XL-17)

It would be translated by orthodoxs :-

"The (*mukam*) face of (*Satyasya*) truth is (*apihitam*) concealed or hidden with in a (*hiraṇmayena paatreṇa*) golden vase. (*Ya asow*) Whosoever is (*puruṣa*) God in (*aaditye*) the sun, (*sa asow*) He is (aham) I. (AUM) God (*brahma*) is Great like (*Kham*) the cosmic space." In simple words it amounts that the truth has been concealed in a golden vessel. (Which is that vessel?) and what one sees in the sun, it is me. Why God concealed the truth from people ? How can one say God is sun, is myself. But Veda means to teach something else, regarding the functioning of the Universe.

It says :

"(*Satyasya mukham*) the manifest cosmos is (*apihitam*) enveloped or covered up by (*hiraṇmayena*) irradiating (*paatreṇa*) and replanishing cosmic space; (*Ya*), what (asow[9]) ever forceful and stricking energy particles function in (*aaditya*) various integrations, and cause synthesis in (*puruṣa*) the universe, (*sa*) those (*asow*) forces or energy particles are (aham[10]) released forces, which pervade into the (kham) intergalactic and interplanetory space (called in modern term, *vacuum*) which keep the (*aum brahma*) fully developed universe, grow, replenish and function perfectly.

Through this hymn a very important and unknown fact is revealed, that is *the space*, in modern term called *vacuum, has energy in its substance and this energy is being consumed and is also being* replenished by various solar systems which discharge their extra energy and replenishing the space

By another hymn of the same chapter (XXXI-3) Veda mentions another important fact :-

> "*Etaavaan asya mahimaato Jyaayaanshcha pooroosah,*
> *paado asya vishvaa bhootaani tripaada asya amṛtam divi*"

(*Yaju* XXXI-3)

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[9] **Asow** means **'asow vai praana'**, **"Asu pranane, praksepe"**, which means, forceful striking agents or systems.

[10] **Aham** is from **aha** which means **"vyaaptow"**, to pervade in.

It states :-

The (*poorusah*) cosmos is (*jyaagaansh*) much greater than (*etaavaan*) what is manifest. Actually, (*paada*) only a quarter of it is (*visha*) all what is (*bhootaani*) created and manifest and (*tri*) three (*paada*) quarters of it, is in (*divi*) the form of (*amrtam*) non-violent, bland energized mass in space.

According to Veda, *space is not void, or contains nothing.* It contains a bland, non-violent form of energy-store, which feeds the manifest world. It is like the white and the yellow (yolk) form of food in an egg, surrounding the microscopic ovum, to develop it. For the modern cosmologist, vacuum is an enigma as one great physist Prof. Pegel says :-

> *"Nothing contains all of 'being'. All of physics and every thing we hope to know, is waiting in the vacuum to be discovered."*

The important statement of the above hymn is that the manifest world is only a quarter and three quarters of the universe exists in vacuum as (*amritm*) non-violent, weak energy and serves as a reservoir of energy, and it is from this reserves store of energy that the cosmos is energized and is replanished. This fact is expressed at many other places in Veda.

For example :-

> *"Yebhyo maataa madhumat pinvate payah"*

(Rg Veda X-63-3)

The medium of vacum is mentioned in Veda as *aapah* and *paya* which in Sanskrta means water and milk. The hymn indicates that by (*Yebhyo*) this (*paya*) drinkable or absorable nourishing energy, universe (*pinvate*) functions. In this hymn there is an anology of a (*madhumat*) wise mother, feeding the baby with her milk. *Vacuum is described as* mother, feeding the universe by (paya) - drinkable or absorbable fine energy. We will explain Vacuum, (*aapaḥ*) in great detail when we will deal with "Vedic cosmology".

We are sorry to state that the Vedic Scientific teachings is beyond the Sanskṛt knowning Pandits. It was the great ṛsis who were great scientists and who took the fundamental knowledge from the Vedas, developed and advanced their knowledge in various fields of, physics, technology, industry and cosmology.

It is impossible to understand any literature, until its terminology is understood. Till the multifarious, and the fluid character of the Vedic terms are not understood, one cannot reach to its real depths. What to say about multifarious character of the Vedic words and their meanings!

Even many Sanskrit words mean differently in different contexts. For example, take the word "guṇa". In sanskrit, it commonly means a qualification or an attribute of a substance, but in mathematics it means multiplication. The great grammarian, *Paaṇini*, restrits its meaning (by his aphorism ("*adenquṇaḥ*") to 3 letters *a, ai* and *o*. In Geometry and technology it means right angle, in Indian Medical term it means the effects, of foods etc. on the metabolism (the working speed) of the body, and the effects felt, is, its guṇa, which may create a feeling of heat or coolness. According to medical term ice, which is physically though cold, generates the feeling of more heat and thirst, when it is taken with a drink, and gives the effect of heat. Again, in military term the string of bow is called a *guṇa* as is said "*Nirguṇaḥ Kim Karisyati*", that is "a bow without the string, of what use it is ?" In physical science, the primordial matter, (according to our cosmologists), is composed of three components, namely *tamoguna* (mass), *rajoguṇa* (energy) and *satoguṇa* (the sense-data) as it is called by modern physists.

The great Indian Indologist Dr. Sir Radhakrishnan writing in his work 'Indian Philosophy', got confused due to his Sanskrit knowledge, when he came across hymns, ending in "*Kasmai devaaya haviṣaa vidhema*". He writes, "the Aryans in their hymns created so many *devas* or *devtaas* (god-heads) that they got confused and doubted about the real God and so uttered "(*Kasmai*)" to which (*devaaya*) God (*Havisaa*) our sacrifices (vedhem) may we offer." Actually, it is this vedic term (*Kasmai*) which caused confusion. We have already mentioned that the Sanskṛta prepositions, tenses and pronouns etc. are not applicable in the same sense in Vedas.

The letter 'Ka' (the dative case of which is *'Kasmai'*) even in Sanskrita, means many a things. For example *ka* means water, as in *'kamaṇḍalu'*, a round vessel to hold water. It also means air as *'Kandha'* - a wall. Again, it means brain as in *Kapaala* - meaning cranium, which (*paala*), protects (*ka*) the brain. In Greek this *Ka* is changed to *Ce* and *kapaal* changes to *cephal* (cephal meaning head). Shoulder is called *skandha* or *Kandhaaḥ*, because it supports or sustains the head. Ka means bliss, as in this hymn. Veda advises that all (*havisaa*[11]) interactions (not sacrifices) should be (*vedheme*) done for (*Kasmai*) all blissful purposes. So the commentators should not, view the Vedic teachings with their microscopic Sanskrit meanings.

Sir Radhakrishnan says again, that after the confusion in the minds of Aryans, regarding the gods, more gods were born and some other ones were borrowed from the native races and thus a doubt arose in their minds and so they uttered in the hymns "*ko dadarsha prathamam jaayamaanam*[12]. Because the word *dadarsha* is in the past tense in Sanskrita, the translation is also made in past tense as "who saw" ? The Vedic tenses, as mentioned before, do not follow Sanskrit laws, so the past tense may mean the present and future, as we find in such hymn also :-

> *"Hiranygarbhaḥ samavarttata agre bhootasya jaataḥ patiḥ eka aaseet, Sa daadhaara pṛthiveema dyaam uta imaam, kasmai devaaya haviṣaa vidhema".*
>
> (*Yaju* XXIII-I)

In this it is mentioned that God who is all Radiance, functioned alone in the beginning. He created every element and living beings. He (*aaseet*) *was* the (*pati*) Lord (*eka*) alone. He (*daadhaara*) sustained - the earth, the solar systems and the Vacuum.

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[11] **Haviṣaa is from root 'hu' meaning daana to give, adana, to consume and aadana, to take or absorb. By this word it conveys the processes of absorbtion, consumption and giving out processes which happens in all interactions. So Havisaa means by various interactions, not by sacrifices.**

[12] **Ṛg Veda I-164-4. It means, who, saw the first born ? (Sanskṛta meaning)**

Now, (*aaseet*) is in the past tense, that is He functioned, sustained and was the only Lord. Does he not sustain and lord the cosmos even now ? So Vedic past, does not mean past, it is, as one can say, the historical present.

The verse "*Ko dadarsha prathamajaa Jaayamaanam*", means "What is the first or the primary (*dadarsha*) manifestation, during the creation"? Such Vedic past tenses, give to the sanskṛt Pandits a reflection of history in Veda.

Similarly, he finds the origin of the universe from water when he reads *aapaḥ* or *wood*, from a forest in the verse :-

> "*Kim svid vanam, Ka Sa vṛkṣaḥ aasa, yato dyaavaa*
> *pṛthivee nistatakṣu*"
>
> (*Yaju* XVII-20)

The translator is confused to know "which was that (*vanam*) *forest* and what was the (*vṛkṣam*) *tree*, from the wood of which the heaven and the earth were shaped out" ?

He finds later on, that *Brahman* is the tree and it was out of this that Heaven and earth were chiselled out (*Vedaantist view*). The real vedic meaning of this hymn is :-

(*Kimsvit vanam*[13]), there are violent fine energy particles (*Ka u vṛkṣa*[14]) which make an all covering medium - the cosmic space, which envelops all the created world and has fine violent energy particles, which feed, (*tataksa*) expand and sustain the stars and the black planets etc. The hymn explains that the whole cosmos is built, fed, sustained by very fine interacting energy particles, filling the whole intergalactic and inter planetary space.

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[13] **Vanam is a derivate of root "Vanu sambhaktow" and "Vanu himsaayaam" which means to finally divide particles of violent force.**

[14] **Vṛkṣa is from root "vṛkṣa varane", to cover or envelop.**

One finds to one's great satisfaction that even the foreign Vedic interpreters like Max Mueller, Grifeith etc. after their practical whole life's efforts, found the nature of the Vedic terms and knowledge and its teaching, fathomless and profound and put their experiences in the following words :-

1. "Prof. Maxmueller in his History of Sanskrit and literature" write about Vedas :-

> "Its (veda) literature is spontaneous, original and truthful - Every word retains somethng of its original meaning. Every epithet tells, every thought, in spite of most intricate and abrupt expression which is true, perfect and complete"

Again he writes :-

2. "Let it not be supposed that because there are several translations of Ṛg Veda in French, German, Latin and English, thereofre, all that the Veda can teach us, has been learnt. Far from it; every one of these translation has been put forward, have given translation of a number of more important hymns, have only ventured to publish a specimen, of what I think, a translation of Veda ought to be and that translation, that traduction raisonum, as I venture to call it, fills a whole volume of twelve hymns only. *We are still on the surface of Vedic literature."*

This is the depth of the Vedic language and wisdom, he felt.

Prof. Griffith, also expresses the profoundness of the Vedic knowledge in these words :-

> "In the explanation of the Vedas, complete success, if ever attainable, can be attained only by *labour of generations of scholars.*"

(Prof. Griffith was the principal of Sanskṛt College at Banaras and taught Veda all his life.)

It gives great pleasure and surprise to read such high opinions about the Vedic wisdom, from the people who actually started the study of Veda to relegate its honour and prestige, and to cultivate their own faith in the Indian minds. Actually, after the perusal of these, their opinions, one feels that the Vedic teaching converted them and they could not help but praise the Vedas.

They ultimately realised and confessed (as Max Muller said) that :-

> "Vedic Language is polymorphous and is difficult to be translated in modern languages, whose words have limited and defined meanings."

It is a pity that indiginous vedic scholars did not realise this difference between Sanskṛta and the Vedic language. It is a great surprise when we see today every Tom Dick and Hary is quoting vedas, as if they have understood vedas so well. We also find that there are many Pandits who have translated veda (all four of them), when even great ṛṣis and *Maharṣis* did not venture to translate a single one.

Various Vedic names, like *Indra, Varuṇa, Mitra, Aryamaa, Viṣṇu, Shiva, Brahma* etc. have been conceived as forms of gods. They worshop Shiva, or Viṣṇu, Lakṣmee, Durgaa, what and what not. The word *devataa* is taken in the sense of god-heads or even God. It is due to this word Deva, tht people specially the foreigners wrote that Aryans or Hindus believed in Polytheism.

But the Etymology of the Word *Deva* or *Devataa* by *Yaaska*, the great Etymologyst, is :-

> *"Deva, daanaat, vaa, deepanaat vaa dyotnaat vaa dyusthaano bhayati"*

(Nirukta VII-15)

It means, the word *deva* and *devataa* is applied in the sense to give, to illuminate, to illustrate, to irradiate. In this sense various physical objects like, sun, moon, air, energy, heat and rain, water etc. have been called *deva* or *devataa*, because each of them give or contribute something beneficial and good to the universe. In this sense they are *devataas*. *Yajur Veda* describes the following objects as *devataas* :-

> *"Agnir devatta, vaato devatta, sooryo devataa,*
> *chandramaa devataa, vasavo devataa, rudra devaṭaa,*
> *additya devataa, meruto devataa, brhaspatir devataa,*
> *indro devataa, varuṇo devataa."*

(*Yaju* XIV-20)

By this hymn, Veda names *agni, vaayu (air) soorya* (sun) *chandramma* (moon), (*rudra*) various centres from where energy is over flowing out, (*aaditya*) various integrating phenomena and agents (*maruta*), most violent and striking systems and agents that cause growth and developments, (*Indra*) agents or processes possessing or causing great potentials, (*Varuṇa*) - central force causing pull and attraction, as Devataas. All these enteties are taking part in the growth development, preservation and functioning of the Universe. They are physical agents which help in the creation, preservation and termination etc. Though they are called *devataas,* Veda never means them godheads, worthy of "worship". In vedic sense worship means, studying all good and bad aspects of a thing, and *apply* it, for *good purposes* and to protect from its bad effects, if any. This is the *meaning of "worship"* of a object or a person, according to vedic sense.

This word *devataa* or deva has been misrepresented and so also the word *poojaa*[15] (worship) which has given the impression to the foreign commentators, that veda preaches Poly-theism, while veda claims that :-

Ekam Sad Vipraa bahudhaa vaadanti — — — — — *" (Rg Veda I-164-46)*

He is (*Eka*) one, but (*Vipra*) wise-people (*Vadanti*) describe him (*bahudhaa*) in various ways and in various forms.

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[15] **Guṇa doṣa Keertanam "poojaa".** To describe good attributer and bad effects, is called (pooja) worship.

It is more interesting to note that all prominent foreign vedic scholars, after their prolonged labour, realised and declared that the Vedic terms, verbs etc. are fluid, organic and growing. They are not rigid as in Sanskrt, but the native indologists still viewed them through meaning, was tabooed and thrown away without any reason.

We present here more Vedic terms in their Vedic sense :-

Agni : In sanskrit means fire, and the word "*agni hotra*" has been described as fire-worship. the paucity of knowledge of vedic terms present an ugly and foolish face.

The word *agni* in Veda, means the early *energy*, *generated* during creation. The root is "*agi, agi, in*" from which the word *agni* is derived. All these roots mean, *motion* or that what moves itself and make other thing move or propel. This type of energy is called in Veda *Agni*. The Veda recognises *three kinds of agni* and calls them by different names due to its different properties in different fields. The three types of *agnis* are :-

1. *Pavamaana* - Its field of predominance is on black planets like earths, as *heat*.
2. *Paavaka* - In *antarikṣa*, in interactions as electromagnetic gravitation energy.
3. *Shuchi* - In *divi* - as radiations in solar systems.

Their functions in different fields are :-

On earth or the dark planets, *pavamaana* takes the control. *Heat* is the main feature causing synthesis through chemical processes etc. In the intraplanetary space it is the *paavaka* type of *agni*. It literally means the energy which gets absorbed or drunk in various interactions. In this field, the *agni* predominates as *Vidyut* - the *electric form* - which in the modern term is called Electromagnetic energy. These activities have been named by Veda "*antriksha*", for all kinds of interactions taking place in the space. The third field is in *Divi* - intrastar and intranuclear irradiation energy. This type is called *Shuchi* most subtle and very strong, violent and primary *Shatapatha - Braahmana* - a commentary on *Yajurveda* by

Maharsi *Yaajñayavalkya*, and also of Taittireeya Braahmaṇa, support our this view as :-

a) *"Yat shochi tad divi (Shataputha Br. II 2-1-14)*

b) *"Asow vaa aadityo agni shuchi" (Taitt Brahm - I-1-6-2)*

Visnu Puraaṇa also supports thus :-

c) *"Nirmathyaḥ Pavamaanaḥ syaad"*
"Vaidyutaḥ paavakaḥ smṛtaḥ"
Yashochaiva tapate soorye
Shuchiḥ agni asow smṛtaḥ"

(Visṇu Puraana I-10-16)

The above references shall make to the reader quite obvious how wide are the fields of Vedic *agni*. It is absolutely a folly to conceive this term agni, confined to *fire* only. It has been appreciated by all intelligent foreign or native vedic scholars that it is impossible to translate this term in any language.

Again, we find one of the style of vedic terms is that, a name mentioned, does not mean the name of a particular object, but means to represent a group of objects having common properties or features. We find Sanskrta also adopted this style. For example the word "*gow*" which means in Sanskṛta a cow, actually means all animals that are *Domestic* and live in stables as mentioned :- *"Goṣṭheṣu gow"* (Veda)

The non-domestic, that is all *wild* animals have been grouped and named as '*Mṛga*', not a deer only, as commonly understood by this term. When it is said that '*gow*' is "*aghnyaa*", it does not mean that only cow is not to be killed. It means all domestic animals such as Cattle, Horse, Camel, Elephant etc. all are not to be killed, but preserved and their races to be improved.

The *mṛga* means those animals who are to be hunted, like tigers, lions, leopard, wolf, etc. who cause danger, but if they do not cause any harm, they may also not be harmed. All wild animals are called *mṛga*. For example a lion, a tiger is also called *mṛgaraaja* - the king of wild animals. Again, there is a word "*Shaakhaa - mṛga*" - that is wild animal, who lives on branches of trees - which means a monkey. Being a wild animal it is also called a *Shaakhaamrga* - Thus *mrga* is a collective or a *group name*, for *wild* animals.

There is another beautiful word '*Satapada*' or *Satapadee* - for a bee. Word-meaning of this term is "six footed". It is not that only a bee has six feet, all insects have six feet. So, *satapada* actually means *a group of living beings, having six feet or legs,* as all the *insects* have, but it is a pity that a Sanskrit knowing person will never translate the word *Satapada* as an insect. He does not know this style of naming or giving the nomenclature to various groups or entities by *one* common name.

In this style Veda also calls a *phenomenon* or a system by a word which sounds an object. Not understanding this style, people have misunderstood the Vedic sense.

Examine the words *Aaditya* and *Soorya*. In sanskrta, both of them mean *SUN,* but surprisingly - Vedic *aadityas* are mentioned in plural numbers, while the *Soorya* is mentioned in singular number. There must be an answer to this. We quote some hymns providing our point :-

1. *Aadityaan - Visnum Sooryam brahmaanam cha brhaspatim..."* (*Rg Veda* X-141-3)

In this *Visnu, Soorya, Brahmana* and *Brhaspati* are in singular number but *aaditya* is in plural number.

2. *Aadityair no bhaartee vastu* (Yaju XXIX-8). The *aaditya* is in plural, in this hymn also.

3. *Aadityair rasnaasi indraayanee* (*Yaju* XXXVIII-3).

4. *Aadityaas tu agasi aadityair sadam aaseeda* (*Yaju* IV-30)

5. Also in many other hymns :- as, Yaju Chap XXIV-6, Yaju XIV-5, 25 etc.

In all of these hymns too, *aaditya* is mentioned in *plural* number but in :-

6. *Divi soorye mahimaa sambabhoova* (Yaju XXIII-2)

7.

Sooryaḥ ekaakee charati (Yaju XXIII-10)

8. *Chakṣo sooryo ajaayata* (Ṛg Veda X-90-13)

9. *Soorya bhraajiṣṭha* (Yaju VIII-40)

In all these above hymns the *soorya* is in singular number. If both the words mean the sun, then why *soorya* cannot be used in plural, when its another synonym *aaditya* can be in plural. The reason is that these two terms are not synonyms. Though in Sanskṛta They may mean the same thing but in Vedic terms they are very different. Both words are different phenomena. According to the 8th hymn of Tenth Book (*Mandla*) and Sookta 72, (Ṛg Veda X-72-8), it is mentioned that *aditi* begat eight sons.:

> *"Aṣṭow putraaso aditer ye jaataas tanvaspari, Devaan upa prait saptabhiḥ paraa maartaṇḍam asyat"*
>
> (Ṛg Veda X-72-8)

In orthodox senses this means that *aditi* begot eight sons and out of these eight, she dedicated seven of them for creation and for the use of (*devass*) the god-heads, the eighth son, she (*asyut*) threw upward, (*maartaṇḍa*) to develop great potential to achieve further.

On the basis of these hymns the Bhrahmaṇa and purāṇas, developed or spun a historic event that Prajaapati[16] (the Over-Lord of Progressive procreation) had 2 daughters named *Diti* and *Aditi*. The Diti gave brith to innumerable sons, who were named *daityaas* the demons animals, snakes, et. etc. all dangerous and devastating elements. *Aditi* gave birth to *aadityaas*.

Shatapatha Brāhmaṇs mentions that there were 12 aadityas, while Veda[17] mentions eight. While *aadityas* had been described as the creators and the *daityaas* are destroyers, doing great harm to the world.

The allegory speaks half the truth. Vedas never suggests devils and demons etc, through these two words *Diti* and *aditi*, Veda explains that (*prajaapati*) for the preservation of an unbroken chain of progressive procreation in the physical, organic and geological worlds, two systems of *diti & aditi* were established. These words are derivatives of a root "*do*

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[16] **Prajaapati** - pra + ja + pati means preserver of progressive procreation system.

[17] Ṛg Veda X-72-8, 9

avakhandane", which means, to break into very fine particles. So, *diti* means the processes of fissuring, dividing, splitting or disintegrating systems, and its opposite is (a diti) not dividing or splitting, rather fusing, synthesizing or integrating systems for growth. For growth it is essential that there be division or splitting process, followed by compounding synthesising or integrating action. In all physical fields we find that atoms must break into its finer components called elementary particles and then unite to form a new object. The same is happening in all chemical processes. Even in biological growth, the fertilized ovum divides and subdivides and thus multiply, and then readjusts to form new centres or organs and various tissues in the body.

In all fields of growth and development, to keep (*prajaapati*) creation *undying*, he set two processes of (*diti*) disintegration and (*aditi*) integration to keep the cosmos (*prajaa*) progressive by procreation and (pati) preservation.

Thus, all factors and elements and agents which are described as the progeny of *diti*. are very necessary and essential, before the *aadityas* the agents of *aditi*, can act for integration in the world and replenish it. This is the Vedic story of *Aadityas* the factors or agents that cause integration. As there are many kinds of such processes, so *aadityaas* are mentioned in plural. The factors called *aadityaas* are named *Viṣṇu, Varuṇa Mitra, Bhaga, Savitaa, aryamaa, maartaṇḍa*, (8) etc. All these factors help in integration. *Visṇu* has been described as the most important of all of them in Geetaa:-

"Aadityaanaam aham Viṣṇu"

(*Geetaa* X-21)

That is, out of all *aadityaas*, I am *Visṇu* the best. *Visṇu* means all pervading energy and its etymology is :-

"Vyaapnoti Charaacharam Jagat iti Viṣṇu"

(Uṇaadi Koṣa III-39)

That is, what pervades in all moving and non-moving objects in the universe is called *Viṣṇu* - it is this pervasive force that causes the mutual cohesion and *Oneness* in the universe - (The super gravitation ?)

Varuṇa - means

Vṛṇoti iti varuṇa (Uṇa III-53)

That, what chooses - selects and envelopes - that is what has selective pull for compounding, is *varuṇa*. *Varuṇa* is, therefore, the binding forces, as ("*Varuṇasys paashaa*"), the binding network of Varuṇa, causes compounding, synthesis of particles and develops even conglumarations of stars etc.

Aryamaa is the revolving forces - the whirling forceful motions, whether it is subsensual or on the planetory scale, they lead to collection by causing pulling or centripetal forces and cause integration and unions.

Maartaṇḍa are agents causing achievements by (*maar*) very violent particles and forces, to develop synthesis.

The reader must have understood that all the *adityaas* mentioned, are agents that help and cause integration of all kinds and their opposite - the *daityaas* - cause breaking up or disintegrations. Thus *daityas* & *aadityaas* are the two phases of procreation and preservation. They are neither demons nor *devataas* or god-heads. They are only physical agents, and phenomena.

SOORYA

Soorya - which is translated as sun in sanskṛt, occurs in singular number. As mentioned above *Soorya* is one of the *aadityas*. *It is the process of procreation, evolving* a new thing. The root from which this word is derived, is "*SU prasavane*" - to *procreate*. This process of *procreation* is like a living being giving birth to its progeny. This system, collectively is described by a single name *Soorya*, because the process of procreation is a single process, for that reason, it is mentioned in singular number.

CHANDRAMAA

May we give a mental shock and a surprise to the reader by mentioning that according to Vedic teaching, *Chandramaa* (translated as moon) is born *before the birth of the sun.* The modern scientists specially the cosmologists will call this statement of veda, a folly and a myth. We find that even the Upaniṣads up-hold this vedic contention. It is due to great difference between the meaning of veda and the sanskṛt terminology that it sounds odd.

We explain this vedic truth below :-

Atharva Veda (II-22-1) mentions :-

"Chandra Yat te tapas, tena tvam pratitapa..."

That is, Oh, Chandra ! What ever (*tapa*) - heat or energy you possess, may you induce this *tapa* into others.

Now, everyone knows that Chandra (moon) has no heat or energy of its own and it only reflects sun's light.

Again, *Taithiveeya Upaniṣat* says :-

"Chandramaa vaava sarvaaṇi jyoteenṣi meheeyante" (I-5-2)

this means :-

"verily, *Chandramaa* enhances (*Jyoti*) the energy (irradiation) of others."

We know, if *chandrama* is to be translated as moon, it has no irradiation of its own, and hence cannot enhance that of others Both the statements fall flat in the eyes of the modern science, if *chandramaa* is translated as moon.

Vedic Chandramaa

We find - this word has been used in veda and scripts, in various senses, but *not* as moon.

1. In *Taaṇḍava Brahmaṇa* (I-6-8) *Chandrama* is described as the flower of *apaṇ* :-

   "Chandramaa vaa apaam puṣpam"

2. In Shatapatha (I-6-4-13) *Chandramaa* is another name of *Vṛtra*.

   "Atha eṣa eva vṛtro yash chandramaa"

3. The *Vaayu Pruraaṇa* (6-4) says chandramaa is fluid or gaseous.

"Udakaash Chandramaa"

4. The *Jaimini Brāhmaṇa* (I-28) describes it thus :-

> *"Eṣa vai shasho, eṣo ya antaśḥ chandramasi, Eṣa hi idam sarvam shaasti"*

In simple words it means to say, "that what hare (rabbit) is seen inside the moon, it is that, what rules and controls the whole world."

It is also said that (*Budha*) mercury planet (the one nearest to the sun) is the son of *Chandramaa* - *"Chandra putraḥ."*

The reader must have observed that this word *Chandra* or *Chandramaa*, had been applied for different entities in different periods, but not in the sense of this rocky, dry barren satellite of the earth, called moon. When it is said that it is the flower of *aapaḥ* it means that Chandra is the stage of cosmic development after the *aapaḥ*. It is not solid when it is said, it is "*udaka*", in *Vaayu Puraaṇa*.

The translation of the verse, which seems to say that the rabbit like image in the moon is what controls every thing, sounds foolish. But this Vedic term means, that (*Shasha*[18]), "it is a very fast motion which functions in (*chandramaa*) all manifestations, of universe, (*Shaasti*) and it is this fast motion what governs (*idam Sarvam*) all in this cosmos", that is, the existence of the whole manifest cosmos is governed by (*shasha*) very fast motions and various interactions etc. Sage never means a rabbit or hare in the moon, which controls the universe. A hare is also called *Shash*, for his *fast* speed only.

Veda describes the origin of chandramaa etc. thus :-

> 1. *"Chandramaa manso jaatash;*
> 2. *chakṣo sooryo ajaayata,*
> 3. *Shrotraat Vaayushcha praaṇashcha,*
> 4. *mukhaat agnir ajaayata"*
>
> (*Ṛg Veda* X-90-13, *Yajurveda* XXXI-12, *Atharva Veda* XIX-6-7)

This hymn is present in all these vedas and explains several scientific phenomena. The first thing it teaches is that :-

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[18] **Shasha is a derivative of root "Shasha pluta gatow", which means, very fast motion.**

1. (Chandramaa manso Jaataḥ) The seat and the origin of *Chandramaa* is the *mind*. The word *Chandra* is derived from the root *'Chadi'* which has two meanings, *'aahlaade'* = extreme pleasure, ecstasy and 'deeptow' - light, illumination and knowledge (the mental light). The moon also is given this name 'Chandra' for these two reasons. The moon, specially the full moon, imparts lots of light and it also gives great mental pleasure. The whole romance stands on the pleasure the moon gives by its pleasant light. The moon's light is soft, soothing, romantic and sweet and it is for this reason it is associated with "*honey moon*"

At times this mental light and pleasure is felt by people of various professions, business, trademen a Scientist, Engineer, manufacturer, a Doctor or a business man, when one faces a problem, or an impasse and after hard deliberations, if some solution of the problem dawns (a mental Light) on him it gives great pleasure to the person. These two features, light (mental) and great pleasure are the special characteristics of moon. So when these two features occur, one would say "*moon is born*". Both these two characters, mental light and extreme pleasure, arise in the mind, so the statement of Veda "*Chandramaa manso jaataḥ*" that is the seat of *chandra* (not moon) is the mind, becomes truth.

After the solution to the problem is found, one activity puts it into practice and starts creating or working to make it a success. The next *creative stage* is called, in Veda, *Soorya*, because soorya is defined :-

"Suvati iti Soorya"

"that is the process or an agent that procreates or produces, is *soorya*". Thus *soorya* (creative process) comes after the mental creation, the *chandra*. The statement that soorya (not sun) is born after *chandra* (not moon), though sounded odd, is true in the Vedic sense.

2. The other part of the same hymn explains the other phenomenon. "*Chakṣo Soorya ajaayata*", That is (*chakṣu*) all manifestations appear by (*Soorya*) the process of various creative processes and agents and also :-

3. *"Shrotraat vayushcha praaṇashcha"* that is :-

The (*Shrotra*) sustainance of every thing depends on (*Vaayu*) great impulsive forces, (*praaṇa*) and high potentials. *Shrotra* and *chakṣu*[19], are translated in Sanskṛt as ear and eye. But *Shrotra*[20] is described as (*"Shrayati - iti shrotra"*) that what sustains is *Shrotra*. In this very light *Shatapata* mentions :-

i) *"Shrotraaṇi Vai paramam rajaḥ"*

"The Shrotras are the subtlest energy particles."

ii) *"Disho vai Shrotrani"*
"Disham paramam rajaḥ"

All these verses mean that the word *shrotra* does not mean ear but (*paramam rajaḥ*) very subtle energy particles. In this hymn the (*puruṣa*) person, in whose mind *chandra* was born, the *chakṣu,* and *Shrotraat* are also in singular number. It does not mean that *Puruṣa* has only one eye and one ear like one mind, and one mouth. So to translate these term as organs of a man, makes it nonsense, and a mockery.

There is an another issue we would like to point out that instead of 5 sensory organs of a person (*puruṣa*), Veda mentions only one *eye* and one *ear*. Veda is silent on other 3 senses (tongue, nose and skin). Why ? Simple. If we analyze these 5 senses we find that 3 out of these, 5, function on the manifest form of matter. The hearing and the touch sense, depends on *air*, which is invisible and possesses only impulses.

It is the impulsive, invisible forces in the world like gravitation, electromagnetic, weak and strong intra-nuclear forces, which are named *shrotra* which forces sustain the Universe. They have been also called (*paramam raja*), strong energy forces. They are *Shrotra* (not ear).

The other 3 organs - the smell, the taste and sight - all need solid matter particles, which are visible and when they come in contact with nerves, they give the sensation of smell and taste and sight. The particles - though fine, are visible, whether pollen dust, smelling salt or sugar, etc. all are manifest mass forms, and not energy forms.

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[19] **Chakṣhu** - its etymology is "**Chakṣate, roopam anubhavati**", become visible, makes manifest. (Unaadikoṣa II-120)

[20] **Shrotra** - Shrayati - the root is **Shri Saraye, Shrin sevaayaam**, to sustain or to serve (Unadi II-58)

So all the 5 senses are divided only in two groups, one depending on manifest form of matter and the other on subtle, invisible forces like air, heat, electricity etc. and for this reason only *eye* and *ears* are mentioned. Symbolically they represent these two groups, as mentioned in :-

1. *"Bhadram Karṇebhi Shrṇuyaam deva,*
Bhadram Pashyemakṣabhir Yajatraḥ."

(*Yaju* XXV-21)

2. *"Pashyem shardaḥ Shatam, Shrṇuyaam sharadḥa shatam"*

(Yaju XXXVI-24)

It means :-

"May we keep our eyes and ears healthy so that we may see and hear for hundred years, we live. According to Veda the unit of human life is one hundred years, but Veda advises how one can live even three lives :-

"Traayusam jamadagne kashpasya traayuṣam"

(*Yaju* III-62)

"*Traayuṣam*" - means, three units of life, that is 300 years.

The next part of the hymn is :-

4. *"Mukhaat agnir ajaayata"*

It does not mean that fire comes out from the mouth of Puruṣa. Veda teaches that (agni) - energy is liberated by *mukhaat*[21]. *Mukha,* means, by the process of fissuring or splitting up matter.

We would, thus, like to state, that Veda teaches basic and fundamental 'Scientific phenomena, provided its technical terms are understood in their true perspective and not in Sanskṛta meanings.'

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[21] **Mukham :** etymology of this word is "**Khanati anena iti mukham**". The root is **khan** to split and **Muda** is prefixed and it becomes **Mukha**, that is, organ or implement or a system of spliting or fissuring.

Chapter–6

YAJÑA

It is impossible to truely translate this vedic term yajña in any language. It is very technical. Many a times a vedic term seems to mean an object, but acturally, in Veda, it means a certain system or a phenomena. Vedic term *Yajña* is one of them. It has a complex meaning.

Modern orthodox scholars translate Yajña as "*Sacrifice*", more so do the westerns. Many indiginous scholars express it as a ritual in which fire is made, and in which, various oblations are offered, while hymns are recited in the praise of some gods or deities either to please them or to appease their anger. The offerings may be some useful medicinal herbs and many aromatice material, or ir could be some animal offerings.

We can understand why the western scholars would, translate *Yajña* of veda as sacrifice, because Yajñas were performed on 'Vedi', Yajña which is a raised platform like the altar on which sacrifice in the west were offered.

Further more, Judaism, Christianity and Islam, devoutly believe that sacrificial test as a sign of total faith was an essential feature for revelation of God to his chosen person. Relative study of religions shows that their sacrifice and other features are closely paralled to those of many pagan nations.

The Westerns, biased by such back ground, could not help but look in Vedic hymns some references which would sound as sacrifice to please their gods.

In Veda, the term Yajña is found to mean in many different fields. It means, God, primordial matter, various cosmic forces and interactions, and all coordinated social blissful acts. We now put forward the real Vedic concept of *yajña*.

Great Vedic etymologist *Yaaska* once expressed:-

"*Yajña Kasmaat*." (Nirukta III-4-9)

"What is to be called a yajña? or what is meant by the term Yajña."

This word *Yajña* is derived from the root *Yaja*. Which consists of three phases, namely:-

1. "*Yaja Deva Poojaa*" - Devotional Service between the host and the workers. In physical fields strong affintiy & compatibility between the particles.

2. "Samgati Karaṇa" - union, synthesis and compounding and working together.

3. "*Daana* " - to produce and contribute a beneficial product or effect.

These three, together, complete the system of *yajña.*

Yajur Veda, the Veda of yajñas, qualifies Yajña in its opening hymn:-

"*Sresthatamam Karma*"

(*Yaju* I-1)

"Yajña is noblest, most beneficial deed, done for greatest good, to the greatest number of people." All collective, coordinated, beneficial efforts come under this term. It is not a single person's effort, it is a collective work. It can be on small or cosmic scales.

1. On Smallest scale a *yajña* is a daily obligation of each family to purify the atmosphere of the house and the surroundings by making fire and offering medicated, armatic herbs for proper fumigation. Fumigation is the best method of disenfection, recognized even today. This deed is done by the whole family members collectively.

2. It is not essential in *Yajña* to always make fire and put oblation in it. *Yajña* as mentioned before has a very wide application just as:-

a) **The "*Gomedha Yajña*"**

It means to improve cultivation & agriculture & husbandry. "*Go*" means - the moving earth, the land and soil. It also means a 'Cow' and the domestic animals like ox, horse camel, buffalow, mule etc. etc.. Who can pull the ploughs. Today a tractor is also a 'gow' because any thing that moves or makes others move is called a 'gow'[1]

So,'*Gomedha*' covers, all research in improving cultivation, in the soil-chemistry, seed researh etc. to improve the quality and quantity of foods, not only improvement of cereals but also of all edibles, vegetable, fruit etc. Fire making ritual is not needed.

It also covers all branches of husbandry and how to improve breeds of the cattle, their race, life and health.

b) SHILPA Yajna

Shilpa *Yajna* also covers all industry, under the caption of '*Shilpa*' Various scientists and technicians of state, are made to jointly and devotedly work to develop, light and heavy industry. The word, *Vishvedevaa,* performing various *Yajnas*, mean various specialists and experts supplying various expertise and working in various fields of technology and industries, in big laboratories and *Prayoga Shaalaas* and factories. All such collective working in various (*Kalaa Kaushalas*) machines and factories are known as "*Shilpa Yajnas*".

c) ASHVA MEDHA YAJNA

At times when the state needs to raise the man-power, as in wars or at timings of great state calamaties, it is called "*Ashva medha Yajna.*" It is called *Ashva* because, *ashve* means a horse, which is a symble of power, as horse power etc. *Ashva-Medha*, therefore, is collecting or *raising the man-power* for the state.

People have a misconoeption, that only a fire ritual is a *Yajna*. Various facts mentioned above, do not mean, that by just performing the fire ritual and recitation of vedic hymns, shall be enough to accomplish, all what we have mentioned above. Orthodox people have wrongly confined *Yajna* to the fire-receptacle (Kunda) only. Yajnas, has vast fields and need experts, working collectively to develop and advance the country's civilization and culture.

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[1] **'GOW'** - Etymilogically it is **"gachchhati yo, yayaa vaa"** That what goes or moves or by what moves, is gow (Unaadi Kosa II-68)

"Havana"

Allied to Yajna is '*Havana*', which is supposed to be a Yajna on a small scale in which fire is kindled and oblations offered and hymns recited.

Havana is derived from the root *'Hu'* which means *daana* to give, *adana* to consume and *aadaana* to take back. These three phases compose a '*havana;* in different fields. In ordinary 'fire, which then consumes and burns in to a gas and fumes, many times the voume of the oblation put in. This process of give and take is *Havan.*

Many such processes are being performed in nature on much bigger or cosmic scale. Earth's gigantic atmosphere is constantly being purified by the process of *Havan.* The poisonous gases like carbon-dioxide and monixide etc, being produced by respiration of the living beings, combustion of various fuels on large scale on the earth, make the atmosphere very toxic for the living. There is such a hue and cry about ecology today for this reason. But nature, by *Havan*, purifies it. These poisonous gases are given out to the earth's vegetations, the trees, shrubs bushes, the grasses etc. which absorb all these poisonous gases through their leaves and with water and salt from the earth's soil and by absorbing sun's rays (the photons etc.) they synthesise the carbon dioxide with hydrogen and oxygen of water and, Chlorophil, various carbohydarates, sugars etc. for themselves as their food for their growth but at the same time *give back oxygen,* into the atmospere for the living beings, who *give them back the carbon*.This is a cycle for mutual good and this phenomenon is called 'Havan' in Veda.

Again, waters of seas and rivers, huge lakes etc. are offered to sun, who, as if, consumes it, assimilate as vapour and clouds, carry it to cold regions and pour it back as rain, which pass back to the rivers, canals and help the world in the growth and proliferation of vegetation and food. This cycle is another *performance* of Havan in nature. What amount of good and bliss these natural '*Havans'* contributed to the world:

So Havans, Yajnas are deeds, for contribution of greatest good to world.

ASUAR AND DEVA

With the *Yajna*, there are two more terms which are intently connected. They are (*asura or daityas*) demons and (*devas and suras*) godheads. THe demons causes great destruction of Yajnas.

They have been described as the progenies of *Kashayapa Prajaapati*, the over-all-Lord of the creation, procreation of the universe from his two wives, *Diti & Additi.* The former is the mother of *Asuras and Aditi* the mother of *Devas.*It is also described that the Asuras were elder, more in number and much more powerful while the *Devtas* or Devas were fewer, younger an weaker. It is mentioned that, when the *Asuras,* whose king was *Bali*, started distributing the land and other possessions, and when the younger and weaker brothers (devas) asked for their share of land etc., they were ousted and refused. At this stage another entity, as a person, is introduced on the stage in the drama. He is *Lord Visnu*. The Devas approached him, for help. Visnu assumed the form of a *Dwarf* and led them to the Asura King for their share. He wisely asked for a piece of land which he would cover by his three steps. This request was granted and Lord Visnu expanded his form and occupied by his 3 steps, the whole of the earth, space of sky (vacuum) and put his third step on the head of Bali, the king and killed him. Such legendes, one does not find in Veda but they exist in much later literature like *Brahmanas, puraana* etc. which are allegorical expressions not understood by orthodoxs.

Yaaska, Commenting on such legends mentioned in his *Nirukta:*

> *"Rsi Drstaarthasya preetir bhavati aakhyaana samyuktaa"*

Which means, that the sages, have great liking in bringing out the meanings and teachings of the hymns by allegories, to make them easyly understood.

Varuruchi: In his *Nirukta Samuchchaya says:-*

> *"Evam aakhyaana savaropaanaam*
> *mantraanaam yajamane nityesu*
> *padaarthesu yojnaah Kartavyaah*
> *Esa shaastresu siddhaantah."*

(*Nirukta* sammuchaya II-16)

It says:-In hymns, in which, there appear to be legends, they must be interpreted and applied in physical sense only, which priniciple is observed in all such descriptions.

Now, who was this *Viṣṇu* ? Shatapatha opens this secret and states:-

"Yajno vai Viṣṇuḥ"

"That this, *Viṣṇu* is the "Yajña", It means to work together with great unity and strength, which only can overcome the imposibilities. The *Devas* adopted this advice and won the battle. The principle behind *"The dwarf"* means the tip or edge should be thin, sharp and pointed to pierce the hard object to break it. Thick, broad tip or edge fails to pierce and break. This principle is true for all problems that is why Viṣṇu is expressed as a *dwarf.*

'Devas'

This category covers all phenomena and contrivanses, to which, when (*asura*) the energy is applied, in return its '*gives out*' various useful products and results. These agents, because they contribute or give, are called *Devata* because they are derived from the root *"daa, daane"*. *Daa* means to give.

The sun is (*asura*). It gives out energy particles which give, light, heat, and when its particles fall on say vegetable, trees etc. they cause synthesis in leaves, as chlorophil, carbohydrates, sugar etc. in fruits, proteins in serials, fat in seeds, and various vitamins and so on. They are *devataas*. The same system is true in animals.

Motors and engines are *asuras* . ASURA is from root- asu praaṇane to energise. When applied to various machines give all kinds of products. All these machines and contrivances are *devatas* and *devies,* because they give and serve in many ways. Energy by itself cannot give anything, neither a machine without the energy, so the energy agent the *asura, must be joined to contrivances, the devees,* the contributors, to obtain anything.

The Sanskṛta scholars again misunderstood the word *"sangraama"* and interpretted this word in the sense of *wars* between the Asuras and Devataas. According to Puraaṇas, Asuras fought with Devas at least *12 wars* as is mentioned in *Bṛhadaaraṇyaka* (I-3-1) :-

"Dvaa ha praajaapatyaa, Devaasuraashcha.

Tataḥ Kaneeyasaa Devas, jyaayasaa asuras,

te eṣu lokeṣu aspardhyanta; Te ha Devaa

oochur hantaa! asuraan yajña

udageethena atyaameti".

It means, that Lord *Prajaapati* had two types of progeny, *Devas* and *Asuras*. The Devaas were younger and the Asuras were elder. They always (*aspardhanta*) *fought* with themselves.

The Devas thought and said, we can over-opwer these Asuras only by *udgeeta yajña*, (Which was some special type) because

"asuresu vai yajña aaseet"

(Taitt. Samhita VI-3-7)

"It were the *asuras,* who possessed this *yajña* in the early times and when they performed the yajñas they won. From them this yajna passed on to Devaas, and then to men."

Again, in Taitt. Samhita II-3-9 it is mentioned:-

"Te Devaaḥ paraajigyamaanaa asuraaṇaam vaishyam upaayan"

The Devaas who were always defeated (in wars) went to *Vaisham* (Finance Minister) of the Asuraas (sańskṛta translation).

The earth belonged to the asuraas in the beginning, as mentioned:-

"Asuraaṇaam vaa iyam agra aaseet"

They were the masters and they did not give share to the Devaas and this caused friction and wars.

The fifth *Deva-asura* war is mentioned in *Harivansha Puraaṇa (XIII-10) which war was made because the asuras* took *Taaraa,* wife of *Bṛhaspati*, the mentor of Devas. It says:-

"Vṛtte Vṛtra Vadhe taata: vartamaane kṛteyuge,

Aaseet Trailokya vikhyaataḥ sangraamas taarakaa mayaḥ".

(Harivansha Pura. XIII)

It means:-

(Kṛta yuge) in early period when Devas wanted to kill Vṛtra, the head of asuras, a great war (Trai) involving all the three locations (Sun, earth and space) was raised. All these texts show that the *Asuras & Devas* were always on war, one trying to overpower the other.

The commentators of these verses were lead astray due to their orthodox meanings of the word "*Sangraam*". It is rightly said:-

"Yogaat rudhi baleeyasee"

That is, "orthodoxy has a much stronger hold than derivations. All the interpreters stuck to the orthodox meaning of this word *Sangraama,* wars when actually it means in the opposite sense. Word "*Sangraama"* is composed of (*san)* strongly (graama) compounded together. *Graama* even in sanskṛta, means a village-collection of people living together. There are other words used in this sense like *Indriya graama* that is all senses together, or *Bhootagraama* collection of elements or beings. So *Samgraama" means, strongly joined or connected together.* The *Asuras* and *Devas* are jointly performing cosmic interactions. This is what Vedas wanted to teach. As said before there are no legends in Veda. This idea of two types of factors, functioning in the world, were perhaps derived from a vedic hymn:-

"Dve sṛtee ashṛṇuvam pitṛṇaam aham
Devaanaam uta martyaanaam"

(Yaju XIX-47)

It means, that, we know, there are two systems, the (pitṛṇaam) preserver and replenisher in the cosmos, which are called Devas and (*martyas*) the other having great stricking force and violence, which are named in later scripts as *asura*[2] which word means violent stricking forces.

Vedas do not picture the process of preservation, procreation and replenishment of cosmos, in that dreadful picture of Deva-Asura antegonising brothers, raging wars. They rather express it in more beautiful creative and coordinating way. There are countless hymns in Vedá which express the coordinated actions between the *asuras* kinetic and the *(devas)* static or contributive agents. For example:-

> *"Dyaavaa pṛthivee varuṇasya dharmaṇaa viṣkabhite*
> *ajare bhoorir retasaa"*

(Yaju XXXIV-45)

The (*Dyaavaa*) irradiating sources (*pṛthivee*) and vast productive black planets, (*dharmanaa)* obeying the laws of *(Varuṇa)* attracting or pulling forces, (*bhoorir)* by plentiful and (*ajaye)* inexhaustive (*retasaa*) energy, (*viskabhite)*[3] hold each other by mutual sustainance and bonds.

This hymn throws light on two poles *basis*, one irrediating energy as Kinetic sources called *asura* in Puraaṇas and pṛthivee the productive or giving out all sorts of things as fauna and flora, from its own substances.

Again,

> *"Dyows te pṛṣṭham, pṛthivee*
>
> *sadhastha,*
>
> *aatmaa antarikaṣam samudro yoniḥ"*

(*Yaju* XI-20)

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[2] **Asura** is derived from root **"asu praksepane"**, to throw off or strick or propell and **"asu pranane"**- to generate, provide force.

[3] **Viṣkabha** is derivative of root **"Viskabhi pratibandhe"**, mutual binding actions.

(Dyow) the energy sources as *(prstham)*[4] pervading and showering energy and *(pṛthavee)*the black plantets *(sadhastham)*[5] establishing and fixing in multifarious forms, by *(Aatma)*[6] constant motions *(antarikṣam)*, causing various interactions (Yoni)[7] by various integrations and disintegrations, taking place *(samudre)* at high potential on the cosmic scale in space.

The Vedas describe, on one hand, the *(dyow)* energy sources and on the other (*pṛthievee*), what produces or converts that violent irradiation forces, to various beneficial objects. In Brahmanas and Puraanas, as said before, these two phenomena or systems have been named as *asura and devataas*. No machine (*Devataa*) can serve any good purpose, till it is strongly bound down by nuts, bolts or with strong belts to an engine or a motor (*asura*) and vice versa. This*(sangraama)* strong *Union* between the *asura* and *devataa* can do all beneficial purposes. The sun, the fathe[8]r, motor, an engine, electricity, magnetic force etc. all are *asuras*, and the earths, the mother and various machines, etc. are *devataas or devees* and it is their proper union, coordinatied functioning in the universe, in homes and in various factories, which are producing countless useful products.

This bipolar system is also described by a single word in Veda as "*Rodasee*". In Vedic meaning it is the coupling of *Dyow and pṛthivee*- Both as a couple are called *Rodasee. Rodasee, in Sanskṛta, means weeping or causing to weep form the root "ruda ashru vimochane"* that is, discharging tears from the eyes or to weep. Sanskṛta has completely obliterated, the Vedic sense of *Rodasee*. The word *Rudra* is also derived from this root. Rudra is translated as agents, that cause weeping.

To understand the real meaning of this Vedic word *rodasee, or rudra* we have to analyse and understand at what stage does a person weep, or when do his or her *tears come out*. There are two types of tears, we know, one in extreeme happiness and the other at extreeme mental agony. The tears do not come out at low level of happiness or sorrow.

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[4] **Prsta** is from root "**PRSU sinchange**" to pervade, percolate, shower

[5] **Sadhastha, sadha** is from "**saha**" to coordinate and sustain.

[6] **Atmaa** from root "**ata saataya gamane**" constant motion or activity.

[7] **Yoni** from "**YU mishrane amishrange**", integration and disistegration.

[8] Father & Mother in Veda, "Tan maataa pṛthivee Tat pitaa dyow" (Yaju xxv-17) this describes mother as earth, and father as iirradiating centres

The person first develops in his mind, the agony or pleasure and after they reach to some extreme level & pitch and when those emotions cannot be held, tears come out as an overflow of agony or pleasure and this *overflow is represented by tears.* There may be an overflow of any thing when it cannot be held within the maximum capactiy of its holder & in Vedic meaning it can be called '*(rodana)*' weeping a symbol of over flow"

There can only be a flow of energy when there is a great potential difference between two poles. This is what happens at the anode and the cathode poles of a battery, or a vacum tube. On the cosmic scale, this flow of energy is taking place between the solar system, the stars and other energy supplying centres and the dark planets, the earths etc. As the liberated energy being made use of by the planets. This plentiful flow of energy as discharge of energy, has been named as Rodasee[9] flow of 'tears'. So *Rodasee* or "*dyaavaa prthvee*" is a Bipolar system, indicating flowing of energy between the two poles etc. Our this view is supported by many of the Vedic hymns, and we submit a few hymns:-

> *"No, rodasee brahadbhir,*
> *no, varuthaih Patneevadbhir isyantee*
> *sajosaa*
> *Uroochee vishve jajate nipaatam*
> *dhiyaasyaam rathyah sadaasaah"*

It means:- (no)verily (rodasee) the bipolar system, propogates and *(brhatbhir)* proliferates, *(Varuthai)*[10] by selective *(sajosa)* competibility and service *(isyantee),* and wilfully *(nipaatam)* function with constant efforts.

Again,

> *"moordhaa*[11] *divo naabhir agne*
> *prthivyaa atha abhavad arataa rodasyoh*
> *Tam tva devaaso aj ayanta devam vaishvaanara*
> *jyotir it aaryaaya."*

(*Rg Veda* I-52-2)

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[9] **Rodasee** is "**dyaavaa prthivaa**" - the bipolar system of (**dyaavaa**) irradiation (prthivee) and expansions of various black planets as static forms.

[10] **Varutha** is "**vrnoti sweekaroti yena sa**", who and by what one serves and loves (**Dhatupaath tudaadi Tudaadi gana)**

[11] **Moordhas**- derivative of root "**moorvee bandhane,**" to bind (**bhvaadi gana)**

(*rodasee)* - The bipolar system of liberating energy has on one pole (*moordhaa)* the binding, sustaining (*diva*) irradiating energy sources which (*naabhih agni)*[12] energy binds or pulls (pṛthivyaa) various planets and fields (*adhavat)* and creates (*arataa)*[13] by various angular motions and rotating agents and these (*Vaishvaanara)* cosmic driving forces, (*ajayanta)* generate everything (*devam*) in this cosmos, (*devaaso)* with its countless contributing systems and agents, generating (*jyoti)* energy for (*aaryaaya)* various rotations and revolving agents.

This one word *rodasee* of veda, explains that it is the two cosmic pole system, working, coordinating with each other in the form of *dyow*-the kinetic, irradiating energy forces as anode, and *pṛthivee* the vast expanses of fields planets as static forms, as cathode and it, during this process replenishes the "Space" with energy. In society the husband and the wife or father and the mother are the two poles of a family. In all these examples one finds a mutual attraction, pull, and strong bindings, and not enemity or repulsion of any kind for each other. So the kinetic energy as the *asuras,* and the static form as *devataas,* function by *sangraam*, very strong bindings, pulls and not fighting with each other as mentioned by the orthodoxs.

In history too we find that in ancient India, wedlock ties also existed between the *Asuraas* and the *Devaas.* It is mentioned in Puraaṇas and *Mahabhaarata* that as early as in Treta yuga Vivasvaan, son of *aditi* married *sajñaa,*[14] daughter of an *asura, Tvastraa* and begot *Manu and Yama,* two sons.

Again, we find that great sage *Bhṛgu* married *Divyaa*, daughter of a great asura, *Hiranyakashyapu*, son of Diti, the mother of daityaas or asuras.

Shachee, the dear wife of Lord Indra was the daughter of another *danava* Pulomaa, and that is why shy was called *Shachee Paulomee.*

King *Yayaati* maarried *Devayaanee,* daughter of Ushṇaa or Shukra, son of Divyaa. He also married *Shramisthaa,* daughter of another *daanava Vrṣaparvaa.*

Thus, one finds countless historic proofs, where Devataas and Asuras were bound down by wedlocks and raised large families.

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[12] **Naabhi** - etymologically - **"nahati badhnaati iti"**, (unaakikasa IV-126), means to tie, or bind.

[13] **araat** - guna of root R. to go in rotation (**Kryaadigana)**

[14]

The wars which are mentioned in later literatures like *Puraaanas* do not pertain to vedic references. They might have happened in later period of history as stated in Shatapatha (XI-1-69)

> *"Yat idam aahu na etad devaa asuram,*
>
> *tvat tu yat itihaase tvat"*

It means that what is said about the Deva and asuras and wars (*na etat asti)* it did not happen, but what have been (*aaskhyaane*) described in later scripts, it (itihaase) might have happened in history.

To summarize, we would say that the devaas and asuras in Vedic texts are not people but two aspects or systems functioning in the universe, the kinetic or energy supplying sources as *asuras* and on the static side, the producing or giving out countless, beneficial creations, the *devas* of universe. These two phenomena do not antagoinze each other, rather, they coordinate and conjointly function by creating various interactions and sustain each other.

CHAPTER-7

ANIMAL SACRIFICES IN YAJÑAS

All modern Vedic commentators have translated the word *Yajña* as sacrifice. They believe that in ancient India, the Aryans also offered animal sacrifices in their *Yajñas*, and they think they found many references to this effect in Vedas. It is not only goats, sheep etc., which were sacrificed, even cows and horses were also sacrificed.

In medivial period, many native Vedic interpreters, advocated animal sacrifices, sanctioned in Vedas.

In later period, in scripts, like *Gṛhya and Shrowtra* sutras, one finds many references of animal sacrifice as offerings to the gods. Even in Brahmaṇas there is extensive references about *so called* animal sacrifices. Many scholars accept the existence of animal offerings, but there are others who offer different explanations to terms sounding as animals.

We can understand why the western scholars would look in the Vedas, the Sacrifices, because "Judaism and Christianity devoutly believed that sacrificial test was an essential feature for revelation of gospel from God to His chosen people. The Christian ideas of sacrifice, and atonement, have their antecedent in Judaism. We know, according to Bible (Old testament), that Abraham had a revelation to sacrifice his son Isaac, and when he was going to slay his son, his credibility to God was proven, and the angel told him to sacrifice an animal instead, which was done. Similarly we find in Islam, which has borrowed many doctrines in their faith from Jews, also had a similar revelation to Abraham and when he was going to sacrifice his son Samuel (Ismail), he too, (when thus proven his credibility in his faith), was told to sacrifice an animal instead. This tradition of sacrifice of animals, is kept up by all muslims, who perform it every year on the day of *Id-ul-Zuha*. The westerners, biased by such background could not help, but to look in Vedic hymns, any reference which would sound as sacrifices so that they would declare that Aryans, too, who were the authors of the Vedic hymns, advocated animal, ney, even human (*Naramedha*) sacrifice to please or appease their gods or goddesses.

There is a controversy about the era when these animal sacrifices started. Prof. Max Muller divides the Vedas into two phases.

"The *samhitaa* period, or the *Chhanda* period and the *Mantra* period. In the former period, the hymns were composed. Which was the creative epoch, characterised by real poetry when man's emotions poured themselves in songs. We have, then, no traces of sacrifices. Prayers, were the only offerings made to God.

The second era is the period of collection or systemic grouping of hymns. It was then that the hymns, were arranged as we see them today. In this period sacrificial ideas slowly developed. When were these hymns composed, is only a conjecture."

According to the Indian scriptures, we find many references about this subject.

Mahaabhaarata, Shaanti Parva chapter 232/32 mentions :-

> *"Tretaa yuge vidhis tu esaa yajnaanaam, na krte yuge"*

The custom of (*Yajnaanaam*) sacrifices (?), (in foreigners meaning), were practised in (*tretaa yuge*) the era of *tretaa* (na) not (*krteyuge*) in *krta* epoch.

Again,

> *"Yathaa tretaa yuga mukhe yajna aaseet Pravartanum"*
>
> *(Vaayu Puraana ch. 57/84)*

The system of (*Yajna*) sacrifice (*pravartam*) came in vogue (*Mukhe*) in the beginning of (*Tretaayuge*) *tretaa* epoch.

Also,

> *"Tretaa aadow kevalaa vedaa yajna,*
> *Varna, aashramaas, tathaa"*

It means : In the (*tretaa aadow*) beginning of *tretaa* period, they observed Vedic. (*Yajna*) sacrifices and (*varṇa*) classes and (*aashramaa*) Orders in society.

The *muṇḍaka upaniṣat* also support it as :-

> *"Tat etat satyam mantreṣu karmaaṇi Kavayo yaani*
> *apashyanta, tretaayaam bahudhaa santataani"*

(*Muṇḍaka* I-2-i)

(*Tat etat satyam*) it is true that (*kavaya*) what the wise men (*mantreṣu*) found in vedic hymns they (*tretaayaam*) in Tretaa epoch, augmented and profusely put in practice.

The reader will find that the (*Yajnas*) sacrifices (?) were not practised in *kṛta* yuga, but were started in the next period called *tretaa yuga. Mahaabhaartata, Shanti Parva Chapter* 340/82 confirms it and state :-

> *"Idam kṛtayugam naama kaalaḥ shreṣthaḥ pravartitaḥ,*
> *Ahimsyaa Yajna pashavo yuge asmin na gadanyathaa"*

It means : It is the *Kṛtayuga* which is passing and which is the noblest and best period. In this period the (*Yajna pashu*) the sacrificial animals were (*ahimsya*) not killed or slain and there was no violence of any kind. The next question naturally would be, when were the sacrificial animals slain ?

This question might be better understood by the following quotations from *Taittareya Samhitas* and other scripts. It says :

> *"Asureṣu Vai Yajna aaseet, Tam devaa tooṣneem*
> *homena avṛnjan"*

(*Taitt. Sam. VI-3-7*)

It means : The *Yajna* (sacrifices) in the beginning was practised by *asuras* (demons). The devaas (gods) obtained it from (asuras) them by (*Toosneem*) silent and peaceful rituals.

Again,

> *"Prajaapatir deva asuraan asṛjat, tada nu*
> *Yajño asṛjyat; Yajnam chhandaansi,*
> *te vishvancho vyakraamat. So asuraan*
> *Yajño apaakramat, Yajñam Chhandaansi"*

(*Taitt Saṃhita* III-3-7)

That is : The (Prajapati) Lord of procreation and preservation, created the *asuras* and *devas* and after this, He generated *Yajña* and from *Yajña*, spread out the fields of energy, which covered or enveloped the whole cosmos. The assuras obtained the *Yajña*. As stated above, with the advent of Tretaa epoch, the asuras took over and they sacrificed animals in Yajñas (orthodox translation). These animal sacrifices were not performed in Kṛtayuga. Perhaps they wrongly got their inspiration of *pashu* sacrifice from vedic and Brāhmaṇa texts like :-

> *"Agniḥ pashur aaseet tena yajanta,*
> *Vaayu pashur aaseet tena yajanta,*
> *Sooryaḥ pashur aaseet tena yajanta"*

(Yaju XXIII-17)

In this hymn *Agni, Vaayu* and *Soorya* have been described as *Pashu*, with which they performed the Yajñas. Such texts, hint sacrificing of *pashus* (animals, in sanskṛta). Similarly in this very chapter, the hymns number 11 and 12 mention *Ashvamedha Yajña*. In these hymns another animal (*Avi*) sheep (in sanskṛta), is the sacrifical animal.

The so called braahamanas, took support from such Vedic hymns, and advocated animal sacrifice in Yajña, including cow, horse, and even man, named as *Gomedha, Ashva medha and Naremedha Yajñas.*

In our opinion the literature of medieval era, written as exposition on Vedic terminology and depicting various physical forces and agents, functioning in the creation and running of the universe as allegories, did more harm to the prestige of the Vedas, because those allegories look as myths, and history in the vedas and that is why all the foreign commentators and even the native, started thinking that the Vedas were composed by Aryans who mentioned their encounters with natives, when they migrated to India.

"ANIMAL SACRIFICES IN YAJÑA"

Does Veda sanction animal sacrifices ? We, herewith, discuss this issue.

As mentioned before, Vedic terms are "*yaugika*", derivative in their meanings. They are applicable in all fields (*aadhidaivika*) in various physical fields (*addhibautika*) pertaining to all living beings, animals, plants human beings and social, national, international fields and in (*aadhyatmika*) spiritual moral and paraphysical fields.

PASHUS : WHAT ARE THEY ?

We have already mentioned that various Vedic *devas* and *asuraas* or *daityas* are not god-heads nor demons. They are physical agents and phenomena.

So are the various *pashus* (animals in sanskṛta meanings). They also are physical agents..

Our this contention is supported by various vedic hymns. We quote a few here :-

Yajur Veda XXIII-17 :-

1. *"Agnish Pashuraaseet tena ayajanta,*
   sa etam lokam ajayat, yasmin agnih
   sa te loko bhaviṣyati tam jeṣyasi......"
2. *"Vaayu pashur aaseet Tena Ayjanta......"*
3. *"Sooryaḥ pashur aaseet tena ajayanta......"*

In these hymn *Agni, Vaayu* and *Soorya* (fire, air and the sun respectively) are the *Pashus* of the gods and with them they (*ajayanta*) are performing yajñas, which means they act in collective coordination.

The same verses are reflected in Taittireeya *Samhitaa* V-7-26. All these entities are physical and mundane bodies and not animals as conceived. The *agni* is energy, the *vaayu* is various impulsive forces and *Soorya* is the *synthesing* or procreating agents and systems and all these (*ajayanta*) collectively act by various interactions, creations and manifestations. This is what veda wants to teach.

Various *Brāhmaṇas* and *Samhitas*, written by various sages explain that the *pashus* were physical and not animals they wrote :-

i) *"Aapo vai ete yat pashuḥ"*

(*Jaimini Brāhm* III-146)

ii) *"Pashvo vai salilam"*

(*Maitreyee* I-4-9)

iii) *"Aagneyaa vai pashvaḥ, Pashureva Yadagniḥ"*

(*Shatapatha* III-4-1-2)

iv) *"Pashvaḥ maarutaa"*

(*Maitreyee Samhtaa* III-3-10)

v) *"Pashu apsujaaḥ"*

(*Visṇu Puraaṇa* II-12-20)

vi) *"Aakaasha sambhavaiḥ ashvaiḥ"*

All these verses mean that the so named pashava are (*agni*) energy (*maarutaḥ*) extremely violent energy forces. they are the apsujaa, products of *aapaḥ* or salilam (the first mutation of primordial matter)

It was at a still later stage that mischievous and mean interpretation of the vedic terms were presented and they started saying :

"Samhitaa mantraa Hinsaalingaa"

(*Vaayu Puraaṇa* LVII-107)

That is, the vedic hymns sanction killing of animals for the sacrifices at Yajñas. They quoted hymns :

"Ajaḥ pakvaḥ svarge loke dadhati panchoudano nirtim baadhmaanaḥ Tena lokaantsooryavato jayema."

(*Atharv Veda* IX-5-18)

They translated :-

The properly (*Pakvaḥ*) cooked (*aja*) goat meat (*dadhaat*) bestows (*pancha odana*) well cooked rice etc. etc.

And *Kaṭha Samhita XIII-3* and *Maitreyee II-5-1* ehoes :-

"*Agnaye tejasvine ajam kṛṣngreevam aalabhat*, That is :- (*aalabhat*) slay (*agnaye*) for sacrifice (*aja*) goat (*kṛṣna greevaa*) having black neck.

It is mentioned in Charaka Samhitaa (more than 3000 B.C.) Chapter XIX-4)

"*aadi kaale khala yajneṣ pashvaḥ samaala bhaneeyaa babhoovuḥ, na aalambhaaya prakriyante sma. Tato Dakṣa yajna pratyavaro kaale mano putraaṇaam.....kratuṣu*" "*Pashoonaam eva anujnaanaat*" *Pashvaḥ prokṣnam aahu*"

It means that not in very early era but at the later period of Dakṣa's Yajna, the sons of Lord Manu......for their Yajnas, killed animals for sacrifices which was sanctioned and they started offering animals as their sacrifices, due to (*anujnaanat*) their poor knowledge.

It has been frequently found that to make their statement most authentic, these mischievous people, added the names of most respected or revered persons to their sayings, to prove their objects. They interpolated, deleted or damaged various authentic scripts for their this end.

Learned *Maadhvaacharya* lamented and painfully mentioned :-

> "*Kvachit granthaan prakṣipanti, kvachit antaritaan api Kuryaḥ, kvachchit vyatyaasam, pramaadaat, kvachin, anyathaa anutsanna api, granthaaḥ vyaakulaa iti sarvashaḥ.*"

which means :-

"These rogues interpolated many scripts, in others they deleted, at other places reversed the word (as *hansa* - *sinha* etc.) intentionally or due to neglect. These great scripts - being so damaged, feel and wail miserable and are unhappy for their such a fate.

We also find that these sanskrta grammerians of that time coined another verb "*lambha*" for labh and imputed the meaning of *lambha* for killing, while we do not find this verb *'lambha'* in old scripts. This verb *lambha* in Katha upanishat[1] (I-1-25) means, to *achieve* and not in the meaning of killing.

By replacing this verb *Labha* to *lambha* (killing) they defaced, the real sense of the verses.

The words like '*Aja*', '*Avi*' & '*Gow*' etc. they interpretted in orthodox meaning and completely changed the high teachings of Veda. '*Aja*' in sanskrta means a *goat* and '*avi*' a sheep. Taking advantage of this meaning, and '*Aja*' adjuncted with *pancha odana* (cooked rice) they quoted :-

"Sa cha chhaago api ajo jneyo, naanyah pashu iti sthiti"

It means :-

"It is clearly said that the offering should be with *aja* and it is sanctioned by Veda. It is also correct that *aja* also means a goat and no other animal."

Others explained :-

"Beejair Yajnesu Yajatavyam, iti vai vaidiki shrutih
Aja sa jnaani beejaani, chaagam no hantum arhati"

That is :-

"The vedas sanction (*beeja*) seeds as oblations in Yajnas, the word *aja* means seeds, therefore, goats are not to be slain."

In *Vaayu Puraana* (Chap VII-100, 101) it is mentioned :-

"Yaja beejaih sura-shrestha vesu hinsa na vidyate - (100)

"Tri varsa - paramam kaalam usitaih aprarohibhih - (101)

"Oh King ! to offer seeds, which are older than three years as oblations in Yajnas, does not amount to any violence."

One finds similar versions in Jain scripts like "*Syaadvaada manjaree*", where it is mentioned:-

[1] **"Nahi eedrshaa lambhaneeyaa manusyaih."** It means one cannot **obtain** or achieve like this

> *"Uathaa hi kila veda "Ajaiḥ Yaṣṭavyam", ityaadi vaakyeṣu mithyaadṛṣo ajashabdam pashu vaachakam Vyaachakṣate. Samyag dṛṣastu janma-apraayogyam, trivaarṣikam yava, breehi aadi, panchavaarṣikam tila, masooraadi, sapta vaarsikam kaṅku sarśapa aadi, dhaanya paryaayatayaa paryavaṣaayanti"*

(*Shloka* No. 231)

It states :-

The vedic sanction of *aja*-oblations in Yajnas for sacrifices, (*mithyaadṛṣta*) is the ignorants who describe the meaning of the word *aja* as animal (goat) but (*samyagdṛṣtas*) the learned people know, they actually mean *seeds*, (*Janma - apraayogyam*) which are unfit to grow, like rice and barley after three years, sesame seeds and lentils after five years and mustard and other cereals after seven years are unfit for sowing and germination."

Even *Viṣṇu Sharma*, the author of *Panchatantra* stated that :-

> *"Ete api Yaajnikaa Yajnakarmaaṇi pashoon vyaapaadayanti, Te moorkhaaḥ paramaartham no jaananti, tatra kila etam uktam :-*
>
> *"Ajaa breehyaḥ saptavaarṣikaaḥ kathyante, na punaḥ, pashu visheṣaḥ"*

It means :-

"In these days, those priests who perform yajnas and sacrifice animals, they are absolute fools, and do not understand the real meaning of the verse "(*Ajaiḥ Yaṣtuvyam*)" offer *ajas* as sacrifice. This does not, in any case mean *pashu* as animals. So is in the case of sacrifice of (*avi*) sheep, (*gow*) cow or (*ashva*) horse and (*nara*) human beings as sacrifice.

We find that Vedic culture, had met great decadence, much earlier than Mahaabhaarata, because the teachings of veda, by direct methods, by the sages had vanished. The last sage to name was Jaimini.

The scientific vedic terminology became ununderstandable, and Sanskṛta language took the upper hand.

The real, meanings and their implications were totally lost with the absence of their teachers, so the sanskrta Pandits and Brahmna (priests) interpretted the hymns as it suited them. Animal sacrifice seems to have been prevalent before Lord Buddha's time. The priests were creating havoc. extracting meanings from the Vedas as they desired to meet their interests. Vedas went into limbo. *Puraanas - Mahaabhaarata*. which too were heavily interpolated in progression with the advance of ignorance, became the holy books of reference. *Lord Buddha* and *Mahaabira* raised their loud voice against killing the innocent animals for sacrifice and they said the priests were misleading the people by saying those sacrifices were sanctioned by the highest authority - the Vedas. These reformers revived the old preaching of "*Ahinsaa Parmodharmah*; that is, the highest social law is to cause no violence and harm to any one."

We will now put before readers the real meanings of the Vedic hymns, which have been wrongly made use of, for various animal and human sacrifices.

As we have mentioned before, that "*Sacrifice*", does not convey the real meaning of the word *Yajña*. Yajña can be defined in Hindi as deeds which are :

"*Bahujana hitaaya, bahujan sukhaaya*" :- That is : "Deeds performed in society for greatest good and happiness to the greatest number of people."

We may be permitted to mention that the vedic yajñas, besides social goods, are ever being performed by various physical entities, jointly and coordinately in the cosmos for the good and smooth running of the Universe.

Veda mentions that a system of coordination and collective synthesis of various physical bodies and systems, were first designed and established and they were named *Yajña* :-

The Veda states :-

> "*Sa Yajñah prathmo bhooto bhavyo ajaayata,*
> *Tasmaatha yajña idam sarvam yat kincha idam*
> *virochate rohitena rseenaam bhrtam*"

(*Atharva Veda* XIII-I-55)

It means : This system called *Yajna* was (*ajaayata*) generated (*prathamo*) in the initial stages (*boota bhavya*) and for all times. (*Yatkincha*) whatever (*idam*) this (*virochate*) is manifest, this (*sarvam*) all, is due to (*Tasmaat Yajna*) the established system of Yajna, (*bhrtam*) which replenishes and preserves, by (*rohitena*) procreating seeds of (*rseeṇaam*) rotating energy particles". It advised that first a cohesive system is to be conceived in all fields before starting any job, a business, or an industry. First a company or a corporate system is to be established, in which all have to cohesively function to make it a success. In Geeta Lord Krsna also preaches :-

> *"Saha Yajnaḥ prajaa srstvaa purovaacha prajaapatiḥ,*
> *Anena praṣaviṣyadhawam, eṣa vo astu aṣta kaamadhuk"*

(Geeta III-10)

The (*Prajaapati*) the primary procreative system (*srstvaa*) after creating (*prajaa*) all kinds of creations by establishing the yajna, said, "develop and preserve this system (of Yajna) and it will fulfill all kinds of your needs for all times, like (*kaama dhuk*) that milch - cow who provides milk, when ever desired. The co-ordination established in various physical bodies and their combined functioning in various fields, is Yajna. Veda describes it thus :-

> *Yena Vahasi sahasram, yena agne sarva Vedasam,*
> *Tena imam Yajnam no naya, svar deveṣu qantave*

(*Yaju* XV-55)

"It is due to this *Yajna* system, the whole cosmos, whatever is manifest. (*vahasi*) is carried (*sahasram*[2]) in complete harmony and it is due to this system that (devas) various physical agents (*gantava*) actively function.

Again Veda states :

> *"Ayam Yajno bhuvanasya naabhiḥ"*

(Yaju XXIII-62)

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[2] **Sahasra** is translated as thousand, but it is **saha** and **sra** or **sra** - **saha** which means **(sra)** to move or act (**saha**) together or collectively and in harmony.

In sanskṛta it has been translated that "an alter of sacrifice is the navel of the universe." How funny and foolish it sounds to say that an alter for sacrifice is the centre of the universe. But Veda indicates a very scientific cosmological fact :- It states (Bhuvam) "the whole cosmos is (*naabhi*[3]) bound down together by (*Yajña*) a system of mutual combined motions."

All planets and stars, the constallations and the galaxies are moving together and it is this their relative mutual motions which generate binding and pulling forces and vice versa. The etymology of the word "*Vedi*" in the hymn is "*Vidyate yaa saa Vedi* - (uṇaadi koṣa IV-119). It means, "What is functioning", that is, the present universe.

There is no alter for sacrifice which is the centre of the universe. Vedas preach no sacrifice of any kind. The terms "*Pashu*" also never means animals. Vedic terminology is different as has been mentioned before.

VEDIC PASHU

This term *pashu* means :

"Pashyati or pashyanti yena"

That is, he who sees or is a means of making objects visible or manifest, is pashu, not an animal. Animal is also a *pashu* in this meaning because, they all can see like other animals, and *factors that make things visible are also called pashu*, in Veda.

as we find :-

"Agniḥ pashur aaseet tena ayajanta devaaḥ
Vaayuḥ pashur aseet tena ayajanta devaaḥ
Sooryaḥ[4] *pashur aaseet tena ayajanta devaaḥ*

(*Yajur Veda* XXIII-17)

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[3] **Naabhi** is a derivative of the root "**naha bandhane**", to bind, tie strongly. The faetus is tied down by his navel to mothers womb and for this reason, the navel is called '**naabhi**'.

[4] **Soorya** is from root "**SU prasavane**", to give brith or procreate. Sun is also called 'soorya'. because its various radiating particles, like photons etc., cause synthesis.

In this hymn *Agni, vayu and soorya* are called *pashu*. They are naturally not animals. They are called *pashus* because, they are instrumental in making objects cognizable. In this one hymn the sequence of manifestation is also described, the *agni* (energy), *Vaayu* impulsive forces and *Soorya* - procreation. We have already mentioned this order.

Again :-

Ṛgveda X-90-8 states :-

"Pashoon taanshchakre vaayavyaan........"

"various (*vaayavyaan*) very violent impulsive (*Pashoon*) agents and particles which would bring manifestations (*chakre*) are created. Various, impulsive agents are named *pashu* : They are not animals. We find even in various samhitas and *braahmaṇas*, the word *pashu* does not mean animals, but rather physical agents as :-

1. Force are the pashus "*Praaṇa pashvaḥ*" (Taitti Braa III-2-8-9)
2. *Sa (prajaapati) praaṇebhyash eva adhi pashoon nirmimeeta* (*Shat. Bra* VII-5-2-6)

That is :-

The *pashus* were developed from high potential forces.

3. *"Pashavo Vai salilam*[5] " (Maitt Samhita I-4-9)
4. *"Aapo*[6] *vaa ete. yat pashavaḥ iti"* (Jaimini Br. III-146)

Both these means "Verily, the pashavaḥ are the outcome of the primordial matter after its first mutation.

5. *"Agneyaa vai pashavaḥ, Pashureva yadagniḥ"* (*Shatapatha* VI-4-1)

   It says, the *pashu* are various forms of energies, they energize.

6. *"Aagneyashcha maarutashcha pashoo"* (Jaimini Br. II-23)

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[5] **Salilam** is the earliest state of matter when it develops slow motion. because the root **Swala** means motion

[6] **Aapo** means which can pervade, **"aapnoti, vyaapnoti iti aapaa"** that is what pervades is **aapaḥ**

Pashus, are (maruta) very violent from of (*aagneya*) energy particles.

7. *oonaatiriktta vai mithunnat pashvaḥ prajaayanta* (*Jaimi Br.* II-90)

By the (mithunaat) mutual synthesises, or combination of (*oonam*) low and (*atiriktaat*) high potentials, various *pashus* are (*prajaayanta*) procreated.

There are countless such quotations in Vedas and ancient scripts which clearly indicate that Vedic *pushvas* are physical energy forms, which by their various interactions, bring countless phenomena and manifestations which are made to function.

SPECIAL PASHUS

We will now take a few, most controvertial pashus like *Aja, Avi, gow, Ashva, Nara* and *puruṣa* etc. - which have been called animals for sacrifices.

"Aja"

There has been a great controversy regarding the meaning of this word, specially when it is stated "*Ajaiḥ Yastavayam*" that is, the "sacrifice animal be a goat"

The priests interpret that Vedas sanction goat sacrifice in Yajnas because aja, clearly means a goat in Sanskṛta. The sages or the wise people have interpretted it as (beejam) seed, which cannot germinate due to their long age and these could be used as oblations in yajnas, which causes no violence. But in language of Veda, *aja* neither means a goat nor *beejam* (seed).

The interpration of calling *aja* as old seeds, may be an effort to save the face of Veda. This controversy is unnecessary and it arose, because, they did not investigate and study veda seriously. Those priests who interpretted *aja* as goat, were absolutely off the mark and put their view because they themselves were called *"Raksasa Brāhmaṇa"* Which name has been given to them even in *Balmikee Rāmāyaṇa.*

Those who interpretted *aja* as seed, (not capable of growing) are half way true because the word *aja* = (*a*+*ja*). 'a' means not and 'ja' to germinate. So they are true in saying, *aja* means not capable of germination.

They could only think of seeds for the use of oblations in Yajnas. But describes *aja* thus :-

1. *Yad ajaḥ prathamam sambabhoova*
sa ha tat svaraajyam ivaaya
yasmaat na anyan param asti bhootam

(*Artharva Veda* X-7-31)

It means :-

Aja is the first product of primordial matter in the creation, (*Yasmaat*) which, (na) could not (*anyat*) energize others, neither there is any other (*Bhootam*) product (*paramam*) finer than it. It is, therefore, the finest form of primer mutation of matter and it is so weak that it cannot energize others or generate anything. For this reason it is *aja*.

2. Again

Ajo vaa idam agre vyakramat,
yasya ura iyam abhavat, dyow
pṛṣṭam antarikṣam

It was aja, (*idam*) which (*vaa*) verily, (*agre*) at the first stage (*vyakramat*) functioned. It (*yasya*) in itself (*Ura*[7]) pervades the space and later when developed more potentials (*antarikṣa*) it caused interactions and (*pṛṣtham*) showered energy particles (*dyow*) as irradiations (*madyam*) in vacuum or space.

In this hymn also, *aja* is described as the first product in the proliferation of matter, it is weak, though at a later stage, it acquired potential and developed various interactions.

3. *Ajo agni, ajam u Jyoti aahuḥ.......*

Aja is (*agni*) energy (*U*) and it is (*jyoti aahu*) said to have a charge and irradation. This hymn too describes *aja* as energy, in a physical form and not as an animal.

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[7] **Ura** : means "**Ṛchhati** prapnoti is **Ura** (**uṇaadi** kosha IV-195) to acquire power to develop & obtain.

4. *Agnaye tejastine ajam krṣnagreeream alabhata*

(Kapistha Sam X III-3, Maitreyi II5-II)

The priests would translated this verse. "for the bright and strong fire and for sacrifice, a blackneeked goat should be obtained."

But in the Vedic terms it states that (*teja*) strong (*agni*) energy is developed by (*greevam*[8]) grabbing, or asborbing (*krṣna*[9]) more of pulling forces, as in condensers etc. So in simple words it says that by absorbing or collecting energy, strong potential can be obtained.

5. In Artharva Veda (XIX-11-3) the hymn describes *aja* :-

> "*Aja eka paat........*

It does not mean goat has one foot, but hidden in this statement, a great scientific knowledge is indicated. It describes that (*aja*[10]) is that stage of moving energy, when it has only one pole (*monopole*). Modern scientists know, that except gravitation force, energy works with two poles as in electricity, it is called anode and cathode or negative and positive. In magnetic energy they call it, North Pole and South Pole, but they are now conceiving that at an early stage, the energy existed as monopole. The modern Cosmogonists are looking for and trying to generate monopole form of energy. At Standford University in California, USA, a young physist Blas Cabvere is working to detect a particle called *magnetic monopole*, which resembles a tiny magnet with only one pole. They are thus trying to conceive a monopole form of energy which Veda calls, at an early stage of energy, *Aja*, *(Aja eka paat)* which means, *aja* energy has (*eka*) only one (*paat*) pole for action.

In *Yajur Veda* (Chapter XVII-29) a cosmological question is raised :-

> "*Kam svid garbham prathamam dadhra aapo, yatra*
> *devaaḥ samapashyanta poorve*"

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[8] **Greeva** : is a deviate of root **gṛ**, to swallow up and Yāska described it "**nigalati, is greevā**". what or by which, is swallowed is **greevaa** (Uṇakosa I-1.54)

[9] **Krṣna** = aakarsand (Yaju XXXIII-43)., for its character of pulling or attracting, it is krṣna

[10] **Aja** - "**gati kṣepanyoḥ**" the root meaning of **aja** is a motion to eject or throw off (Dhaatupaatha Bhvaadigana)

That is : At what stage of (*aapaḥ*[11]) mutation was layed the (*prathamam qarbham*) primary cosmic seed or egg, from which various (*Devaah*) physical contributory agents (*pashyanta*) became manifest ?

And the answer is given in the next hymn (XVII-17-30)

> *"Tam it garbham dadhra aapo,*
> *yatra devaaḥ samagachchhanta Vishva,*
> *Ajasya naabhow adhyekam arpitam,*
> *yasmin vishvaani bhuvanaani tasthuḥ."*

(*Yaju* XVII-30)

The hymn mentions :-

"The (*garbham*) activated cosmic ovum was (*dadhra*) laid in (*aapaḥ*) the first mutation of the primordial matter (*yatra*) where (*devaaḥ*) various contributing or generating factors (*Samgachhanta*) function together jointly and (*adhyeka*) its further development was (*arpitam*) dedicated to the care of (*ajasya naabham*) cohesive and binding forces developing in the weak non productive medium of space, (*yasmin*) in which (*vishve*) various (*bhuvanaani*) creations, later on (*Tasthus*), are sustained and established.

There are countless references in Veda regarding aja and nowhere it refers, distantly even, either seeds or goats.

Aja as we have explained, is a very early stage of transformation of primordial matter, at which stage the matter is very weak in its energy and is incapable of synthesising its components and that is why it is named as (*a + ja = aja*) non-generating stage. *Aja* is a physical entity. We would not deny that in other context, God is also named as *Aja*, because He is never born. Matter also has been called *ajaa*, never born or eternal. (Shvetaashvatara Up-iv-5)

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[11] **Aapaḥ** - It is translated as water. But actually it means the first transformation of primordial matter. We will deal it in our Chapter of cosmology in detail

AVI

At other places, it is also referred as '*oorṇaayu*'. Both these words in sanskṛta mean a sheep. Both these words are derived from root *ava*[12], and *oorṇum*[13], from root *ooraṇan*. Root *ava* - means to protect, give motion, irradiate etc. etc. and *oorṇan* means to cover all over. The whole body of a sheep, is covered with wool and she is *avi* because she is protected from cold, covered with wool. Wool in Sanskṛt is called "*oorṇam*"

It is mentioned in *Shatapatha,* (VI-I-25-33) that it is *Avi*; what protects, what has been generated :-

> "*Iyam vaa avir, ayam hi imaa avati sarvaa prajaa*"

It means :-

Verily it is this *avi* (*imaa*) which (*avati*) protects (*sarva prajaa*) all what is generated.

How can a sheep protect everything ? So, the author of *Shatapatha,* Ṛṣi *Yaajñayavalkya*, when he mentions *avi* protects everything, he means, *avi* as some physical agents or forces, not a sheep.

Atharva Veda (X-VIII-31) describes *Avi* in this form :-

> "*Avi vai naama devata, ṛtenaas te parivṛtaa*
> *tasyaa roopeṇa ime vṛkṣaa haritaa haritasrajaḥ* - 31"

पुस्तकालय

That is :-

Verily, *avi* is known as (*Devata*) contributing agent, (*parivṛtaa*) surrounding all round by (*ṛtena*) rotatory or angular motions, causing (*roopeṇa*) irradiation or illumination by (*tasyaa*) its (*Vṛkṣaa*[14]) very fine particles, (*haritaa*[15]) developing attraction or pull (*haritasrajaḥ*) by its pulling attracting particles.

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[12] **Ava = Rakṣana, gati, kaanti, preeti, trpti, avagam, pravesh, shravana,** meaning . (Dhatupaathia Bhvaadigam).

[13] **Oornug - "aachhaadane"** - to cover all round (Dhatupaatha Tudaadigane)

[14] **Vrksaa** - means '**Vrchchyṛte, chhidyate asow vrksa.a**' That is what can be broken to pieces or particles.

[15] **Harita** - Its etymology is "**aaharati grhnaati dravayah iti**", what attracts is **Harita.**

It means that when (*ṛta*) rotation is set in the particles of *avi*, they themselves, after acquiring rotation, develop pull, which collectively develop various pulling forces and protect from disintegration. A little dialogue in Yajur Veḍa (XXIII-II & 12) teaches some very fundamental & subtle phenomenon.

Kaa svid aaseet poorva chittiḥ ?
Kim svid aaseet bṛhad vayaḥ ?
Kvaa sid aaseet pilippilaa ?
Ka svid aaseet pishangilaa ?

(*Yaju* XXIII-11)

That is :-

(*Kaa svid*) what (*aaseet*) was the cause of (*poorva*) primary (*chitti*) awakening, consciousness and activity in the creation ? (*Kim svid*) what (*aaseet*) caused or developed (*bṛhat*) the system of growth (*vayaḥ*[16]) and expansion ? What (*aaseet*) are the (*pilipilaa*) soft pulpy media for protection and (*kaasvit*) what (*aaseet*) are the (*pishanglaa*) pulverized subatomic particles made of.

The answers to the above subtle questions are :-

"*Dyowḥ aaseet poorva chittiḥ*
Ashva aaseet bṛhad vayaḥ
Aviḥ aaseet pillipilaa
Raatriḥ aaseet pishangilaa"

(*Yaju* XXIII-12)

It explains :-

(*dyow*) the energized irradation sources (*aaseet*) was the (*poorva*) the primary cause of (*chittiḥ*) consciousness and activity in the dormant primary matter, (*ashva*) the pervasive force when developed, (*aaseet*) caused (*bṛhat*) growth and (*vayaḥ*) cosmic expansion. (*aviḥ*) the all enveloping and protecting medium (*aaseet*) was (*pillipilaa*) in a soft, less dense state, (raatree) and the matter which became capable of giving forms was (pinshangila)[17] in the form of pulverized, sub-atomic particles, which caused synthesis and compundings.

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[16] **Vaya** - is derivative of **"vaya gatow"** to go away expand.

The reader must have realised from the perusal of a few of these Vedic hymns that the Vedic terms Aja and Avi are not goats or sheeps. They are physical agents and their combinations cause various interactions. Similarly *Ashva*, *gow* and *nara*, do not mean a horse a cow or human being. We explain them here :-

(Ashva)

Sage Yaska describes Ashva as :-

"Aakaasha sambhavaiḥ ashvaiḥ"

(Nirukta II-12-20)

This version is also present in Visnu Puraaṇa (II-12-2). It states, the *ashvas* (not horses) also are born in the cosmic space.....This naturally means that *ashva*[18], are physical forces pervading in the space.

To support our this view we present the view of *Shatapatha* (XIII-3-9). It states, how the *ashva* is generated :-

"Prajaapateḥ akṣi[19] *ashvaḥ paraapata,*
tato ashvaḥ samabhavata"

Orthodox meaning is :-

from the (*akṣi*) eyes of Prajaapati, tears fell down and it became *ashva*, a horse.

The Vedic meaning is :-

The (*Prajapati*) overall system of generating, preserving development of pervasive energy, when it (*ashvat*) develops momentum and (*paraapat*) flows out and (*Samabhavat*) collects together or accumilates, (*tato*) then (*ashvah*) it is named *ashva* or great forcefull pervading agent. *Ashvaḥ*, a horse is also a symbol of power & force as it is usually mentioned, the Horse power. In this statement also, there is no horse, but it is a symbol of power and force. The Vedic *ashva* is a physical entity and not a horse.

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[17] **Pishangilaa** from root "pisha avayave" to pulverize

[18] **Ashva** is a derivative of root "**ashun vyaapatow**". **Vyaapti** means pervasiveness (Dhaatupaatha)

[19] **Akṣa** derived from root **ashoon** which means to pervade, so **akṣi** is that what pervades or a pervading energy. Yaaska describes **akṣi** thus : "**ashnute vyaapnote, iti akṣa**" that what pervades is **akṣa** (**unaadikosha** II-156)

Again : Shatapatha mentions :

"Agnir vaa ashvaḥ; raaṣṭram vaa veeryam, vaa ashvaḥ"

(*Agni*) energy, (*Veeryam*) great force and also (*raaṣṭram*) a powerful State of a kingdom are called ashva,

The word "*medha*" is a derivative of root "*medhṛ saṅgame*", which means to combine or strongly unite. It never means sacrifice. In this sense Shatapatha says :-

1. *"Raṣṭram ashva medhaḥ"*

(XIII-2-2-0)

It means : Running or administration of the Kingdom with great strength and cohesiveness, is called *ashvamedha.*

Taittireya Samhitaa states :-

"Asow aaditya ashvamedhaḥ"

(V-17-5-2)

To say the sun is *ashva medha*, has no sense. Actually it means *(aaditya)*[20] the agents or the process of integrations can be possible when *(medha)* a combination at *(ashva)* high potential is made use of.

Shatapatha and Bṛhdaaraṇyaka Upniṣad (I-1) mentions :-

Uṣaa vaa ashvasya medhyasya shiraḥ

It would be translated as (*Uṣaa*[21]) the 'dawn' is the head of the (*medhyasy ashvasy*) sacrificial horse. It conveys no sense. But it actually means (*medhyasya*), this synthesised and coordinated (*ashvasya*) fast moving cosmos, (*shiraḥ*) is sustained and made to function by (*Uṣaa*) interactions of extremely fine sub-atiomic energy particles and forces.

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[20] **Aaditya :** we have already enplained the Vedic meaning of this term in the chapter "LANGUAGE OF VEDA"

[21] **Uṣaa :** is described in Nurukta XII-5: **Uṣaa vaṣṭe, kanti karmana, and vṛṣṭe vaa Uchchhate.** It means, usaa is the stage of irradiation, and (**nivaase**) - pervasiveness, after undergoing finest form.

It gives a horrible impression of the following Vedic hymn, if translated in an orthodox way:-

The hymn is :-

> *"Iyam vedi paro antah pṛthivyaa,*
> *ayam yajno bhuvansaya nabbiḥ, Hayam somo*[22]
> *Vṛṣṇo ashvasya retaḥ,*[23] *brahmaayam vaachaḥ*
> *paramam vyoma.*

(Yajur Veda XXIII–62)

The verse "*ayam somo vṛṣṇo ashvasya retaḥ*" has been translated as:-

"(*Somo*) the intoxicating drink is the (*reta*) seed or semen of (*vṛṣṇo ashvasya*) sacrificial horse. What horrible impression of Veda, such translation gives:

The *devataa* or the subject matter of this hymn is (*samaadhaataa*), various factors or agents of sustenance.

The verse really means:-

The potential and capability of generating process, depends on

> *"(vṛṣṇa) showering capacity of (retaḥ) the violent flow of energy from the (ashvasya) the sources of pervading and high potential agents."*

It is thus obvious, what great damage, and disgrace these foreign and indiginous, vedic commentators, have inflected on Veda. The same injustice has been done with hymns which pertain to *gomedha and nara medha*. We would like to place some hymns and show what foolish and fantastic imaginations they made to meet their selfish ends, caring not a bit for the injustice and degradation they were brining to the rich, scientific document in the world. It has been rightly said in *Syaadavaad Manjaree*:-

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[22] **Soma:** means (**savati aishvara hetu bhavati**) - which can develop and generate high potential (Unnadi Kosha I-104)

[23] **Retah:** is (**Reeyat Sravati iti**) that what flows out with violence/or force the root is **rigataw**, hinsaayaam"a motion with violence

> *"Vastutaḥ yatra dhoomena malinam dṛṣṭyo yaajñikaa veda, na dṛṣṭavantaḥ"*

It means:-

It is true that when the vision is vitiated by smoke, the priests performing the Yajñas, could not visualize the real true face of the Veda.

The vision of the priests got vitiated by ignorance, malice and selfishness. They intrepreteted the hymns to the people as they desired. They suggested similarly the word *GOW* as *COW*, wherever it appeared in Veda. But etymology of this word '*gow*' means:-

> *"Gachchhati yo yatra yayaa vaa saa goaw"*
> *(Uṇadi Koṣa II-68)*

Anything in motion or what makes other go in motion, is *gow,* like any animal, senses, rays, moon, earth, speech, water etc. etc. In animals it is not only cow. In Ṛg Veda, Yaska, in his work Nirukta(I-i) has mentioned 21 meanings of Gow(earth is named 'gow' (*Gow gmaa jmaa.....*) According to the teaching of Veda unlike Quran and Bible the earth moves or goes round and round and is therefore, called *gow* (geo).

Animals like Camel, horse, buffalow etc. all those move and can make other things to move are in this meaning, *gows*. In the same sense, tractors, cars, engine and other appliances are also *gow*. *Medha* as mentioned before means, to apply or join. So, "*go-medha*" means, applying these various animals and machines to till the land and thus advance cultivation and agriculture and for this reason *Shatapatha Brahmaṇ* mentions:-

> "*Annam hi gow*" (Shatapatha VII-5-2-19)

In real sense food is 'gow', because it makes everything move and gives strength. In veda the term *gow* has very wide applications and is not restricted to animals and earth. In this respect we present here a few vedic hymns.

"Etad Vai Vishvaroopam sarvaroopam Goroopam"
(Atharva Veda IX-7-25)

(*Etad*) these (*Sarvaroopam*) all different forms (*Vishvaroopa*) and Cosmic manifestataions are (*goroopam*) dependent on various actions & reacations and motions. Here 'go' word means various activities and motions.

This term *gow* is a synonym of '*Vashaa*' which is described in *Atharva* Veda (X-10), where *Vashaa* also means a cow. In Latin it is *Vacca* and from this word *vaccine* is derived, because the small pox vaccine was prepared from the belly of a calf (cow), after inoculataing the belly skin with small pox virus, and collected, the oozed serum.

There is a whole *sookta* of Atharva Veda (IX-7) in which the cosmos has been expressed as various parts and organs of a cow, and chapter (IX-10), again describes *Vashaa* as a cow - the cosmos. In one of its hymn, it describes the various physical factors functioning in the running of the cosmos thus:-

"Anu tvaa agniḥ praavishat,
anu somo vashe tvaa;
Oodhas te bhadre parjanyo
vidyutas te Stanaa vashe

(Ath Ved X-10-7)

It means,

Oh (*vashe*). cosmos (*agni)* energy (*pravish*) is pervading into you and (*somo*) and high potential power is offered to you to gererate. (*Bhadre*) oh, benevolent (*Vashe*) manifest cosmos; your various centres are receiving showering energy where it is being collected as if in (*oodha*) your udders and which is discharging (*vidyuta*) it in electromegnetic form etc. through thy (*stanas*) teets."

Metaphorically the cosmos (*vashaa*) is describesd as a cow. Yajur veda is the Veda of Yajnas it does not sanction sacrifices of animals as:-

"gaam ma himsee" (Yaju XIII-43)

Do not kill cow and other harmless domestic animals and also orders by its very first hymn Pashoon paahi "Protect all animals"

(Yaju I-1)

Veda thus does not sanction sacrifice of any kind.

Again veda states:-

"Ukṣaa sa dyaavaa pṛthivee bibharti" *(Ṛg Veda X-31-8)*

It means:-

(*Ukṣaa*) an "Ox[24]" (*bibharti*) feeds, replenishes (*dyaavaa*) the irradiating agents like stars etc. and also (*pṛithivee*) various expanses and dark planets like various earths.

And:-

"Anaḍvaan Daadhaara pṛthiveem ut dyaam" (Atharve IV-11-1)

Anaḍvaan, in Sanskṛta means an ox or a bull.

The orthodox meaning of this hymn is :-

An (*anaḍvaan*) Ox (*daadhaara*) sustains (*pṛithiveem*) various dark planets like our earth and (*dyaam*) the solarplexes and other radiating centres.

Based on this hymn the mythologists hold that the earth is supported on the horns of an Ox and when he shifts its weight, due to fatigue, from his one horn onto the other, the earth shakes and this causes the earthquake. But the real meaning of this hymn is :-

(*Anaḍvaan*) agents of centres possessing very high potential forces (*daadhara*) sustain, all planets and stars.

The hymn expresses that various forces support or sustain everything, whether they are subatomic or huge planets, stars or even various galaxes in space by mutual support and sustain the cosmos. There is no question of an Ox or a bull supporting the earth.

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[24] **Ox** is from root **Ukṣa**, which means showering agents. **(ukṣa sechane)**

"*Anadvaan*" is ana + vaan. "*Ana*[25]" means powerful energy and '*vaan*' means who or what possesses it. So, any agent or an entity which possesses strength or power is *anadvaan*. Ox or a bull also possesses this qualification, strength, so in Sanskrit it means an Ox or a bull.

In this hymn Agni Vaayu and Soorya have been described as Pashus with which they perforned the Yajnas. Such texts, hint sacrificing of pashus (animals in Sanskrit) Similarly in this very chapter, the hymns number11 and 12 mentions Ashvamedha Yajna. In these hymns another animal (Avi) sheep (in Sanskrit), is the sacrifieal animal.

The so called braahamans, took support from such Vedic hymns. and advocated animal sacrifice in Yajna, including of cow, horse and even man, named as Gomedha, Ashvamedha and Naramedha Yajnas.

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[25] **Ana** root means ana praanane 'Which means force or geat energyu "

Chapter–8

HUMAN SACRIFICE

We would now like to discuss if veda sanctions *(Naramedha)* human sacrifice. There is a much referred story of sacrifice of *Shunaḥ-Shepa*, mentioned by *Maheedaasa*, the author of Attireya *Braahmaṇa* on Ṛg Veda. This myth we also find present in some form, in *Baalmeeki Raamaayaṇa*, (*Baala Kaaṇda 61. 62*), *Mahaabhaarata, Shreemad Bhaagwadgeetaa* in its IX-7 the Chapter, and just a minor reference in *Manu Smṛti* X-105, in *Viṣṇu Puraaṇa, Nirukta* etc. etc. but the main base of the event is *Aitireya Braahmaṇa*.

The story goes that king Harish Chandra, in spite of his 100 wives, had no son. He with all his wives went to take the advice of a great sage *Narada*. Narada told him if he promised to offer the son when born to god *Varuṇa*, he would beget a son. He promised and at time be begot a son, whom he named *Rohita*. When *Varuṇa* came to take away the son, the king, out of affection, made excuses and did not offer his son. This he repeated till the son grew up as a young man. When *Varuṇa* came for the last time to get him for a sacrifice, the son refused to go with him and ran away. Varuṇa went away, but, due to not fulfilling the promise, the king developed ascites and his belly got filled with water. The son roamed about for 6 years but when he learnt that his father was seriously ill, he thought of going back.

On the way back he met a sage Ajeegarta, who had three sons, named *Shunaḥ-Laangoola, Shunaḥ-shepa* and *Shunaḥ-puchchha*. *Ajeegarta* was extremely poor, running to the state of starvation. Rohita tempted him to sell his one son to be offered to Varuṇa in his place. He said he loved the eldest son and his wife loved the youngest son., so he was prepared to sell the middle one, named *Shunaḥ-shepa*, if he would offer 100 cows as a barter. This was agreed. Rohita came with Shunaḥ-shepa to his father.

At the stage for offering the sacrifice, some one has to tie the victim to the pole (*Yoopa*). Finding no one was prepared to do that job, the father Ajeegarta was ready to tie his son to the pole at a price of another 100 cows. When this was agreed and Shunaḥ Shepa was tied down, the next question was who was to slay him. When nobody was prepared to do that henious work, his father again was ready to do that work for another 100 cows. This was accepted and when king Harisha Chandra proceeded with the Yajña with sages, *Vishvaamitra, Jamadagni, Vasiṣṭha and Aayaasya,* as his high priests, *Shunaḥ Shepa* started praying to gods like *Prajapati, Agni, Savitaa, Varuṇa, Indra, Uṣaa* and some other gods. Shunaḥ-Shepa was released by his counter prayers. The King was also relieved of his ailment. Shunaḥ-Shepa left his father and approached Vishvaamitra to adopt him who accepted him and educated Shunaḥ-Shepa, who also became a sage himself and interpretted many Vedic hymns later on.

There are many contradictory descriptions about this legend when referred to history. King Harish Chandra was known for his truthfulness. He donated his whole kingdom to fulfil his words and became a pauper and served as a menial. He had only *One* queen *Taaraa* and they had a son Rohita. In the above story, he is said to have 100 wives and he did not fulfil his promise of dedicating his son to Varuṇa for sacrifice, which was contrary to his character of truthfulness, for what cause he sacrificed his kingdom.

There are three hymns of Ṛg Veda, which we will present shortly, which are quoted in favour of human sacrifice and it is around these hymns that the whole of th *Shunaḥ Shepa* myth is spun. How the sage Maheedaasa concevied to introduce king Harish Chandra when there is no reference of him nor of offering three hundred cows as a barter in the hymns. Such interpretation of these hymns could only be due to lack of knowledge of the Vedic terminilogy. Perhaps depending on their Sanskṛta meanings, or influenced by the customs, already prevelant of animal sacrifice in his time or it may be an interpolation of later period, which is more probable.

If we apply the sanskṛta meaning to the very names *Ajeegarta* gave his sons, one would feel ashamed in translating them. *Shunaḥ laangoola* means the *tail of a dog*, because *shuna* means a dog and *laangoola*, a tail. Similarly *Shunaḥ Puchchha* also means tail of a dog and worst of all these, is the menaing of *shunaḥ shepa*. It means (*shunaḥ*) dog's (*shepa*) *penis* as. Yaaska mentions its etymology in his Uṇaadi Kosha (IV-201) thus:-

> *"Shete Yena tat shepaḥ, Lingendriyam vaa, and*
>
> *Shunaḥ iva shepo yasya sa shunaḥ shepa"*

That is, whose shape is like the penis of a dog. is *Shunaḥ* shape. Could not the sage Ajeegarta, who was a Ṛsi of many Vedic hymns, find better names for his sons or *do these words mean very different?* These Vedic Terms actually mean very different, and convey very scientific sense. We give here what Vedas ment to teach through the hymns:-

We first explain the real meaning of the three names:-

"Shunaḥ Laangoola"

Shuna is a derivative of the root shun gatow. So, *Shuna* means fast motion, Dog and its tribe also are called shuna or *shvapaada*, as fleet-footed animals for their fast speed. *Laangula* is defined in *Uṇaadi* Kosha (IV-90) "*Langati gachchhati iti*", which moves and helps in moving or running. The long tail of a dog by wagging and waving, increases the speed of dog etc.

So shunaḥ Laangoola means an *agent* which increases the speed or momentum of motion.

Shunaḥ-shepa: Shepa is derived from the root "sheen svapne" that is, to sleep. Therefore, *shepa* would mean *which retards* or *stops*. Therefore, *shunaḥ shepa* means any agent or cause *that reduces* or *hinders the fast speed.*

So *shunaḥ shepa* is opposite of *shunah laangoola* (which accelerates the speed)eg. brakes and other contrivances putting these Vedic meanings together, they mean:-

1. *Shunaḥ Laangoola* - accelerator of speed.
2. *Shunaḥ shepa* - Retarder or stopper of fast speed..
3. *Shunaḥ Puchchha* - regulator of speed Puchchha means to clean or remove faults etc.

These meanings of the vedic words have great scientific sense and not what those shameful sanskṛt meanings convey.

We take the hymns of Ṛgveda and see what they really mean.

The hymns are:-

I.

Tad in naktam tad divaa mahyam aahustad
ayam keto hṛda aa vichaṣṭe,
Shunaḥ shepo yam ahvad gṛbheetaḥ
so asmaan raajaa varuṇo mumoktu"

(Ṛg Veda I-24-12)

When (*Mahyam aahu*) I am told that (*shunaḥ shepa*), the speed braker has (*gṛhbataḥ*) clutched, due to (*naktam*) nonmanifest, hidden unknown (Kinetic) or *divaa* manifest (mechanical) cause or due to some (ahvad)[1] defect (*tat*) which is (*Ketu*) indicated by (*Hṛda*)[2] interacting (*Vichaṣṭe*) behaviour, (*sa*) that (*asmaan*) we should (*mumaktu*) get releaved by (*varuṇa*)a proper (*raajaa*) bright intelligent scientist or mechanic.

In simple words it means that if speed is reduced due to some unknown or mechanical cause, an experienced expert mechanic should be engaged to releave the fault. This advice holds good in all fields, social, political and spiritual.

The second hymn is

II.

"Shunaḥ shepo hi ahvad gṛbheetaḥ
Triṣu addityam drupadeṣu, baddaḥ
Ava enam raajaa varuṇaḥ sasṛjyaat
Vidvaan adabdo vi mumoktu paashaan"

(*Ṛg Veda* I-24-13)

It explains:-

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[1] **Ahvad** : from root "**hṛ. Kautilye**", to deviates. get wrong.

[2] **hṛda** : **hṛda** - **hṛ** to take.and **da** to give. so interactions

The (*Shunaḥ shepa)* the speed retarder (*ahvad)* due to some defect (*grbheetam)* is holding the (*tri)* the three (*drupadeṣu)* fast speeds or forces (very strong, medium or weak force) (*ava enam)* from which cause it must be protected (for future) by (varuṇa) chosen, selected (*raaja)* bright and intelligent expert and let (vidvaan) wise person (*adabdha)* promptly (*mumokta)* releave it (*paashaan)* from the obstruction and binding causes.

In Book Vth of Ṛg Veda, there is another hymn on which the priests based the sanction of human sacrifices in Veda. The hymn is:-

Shunasḥ chich chhepam niditam sahasraad

Yoopaadamuncho ashmiṣṭa hi saḥ,

Eva asmad agne Vimumugdhi Paashaan,

Hotash chikitva iha too niṣadya"

(Ṛgveda V-2-7)

The pandits and priests have translated it that *Shunaḥ shepa* is tied down to thousands of sacrificial poles, before being slain and he prayed (*agni)* god to be released from those bindings etc. etc. So they quote this hymn in favour of human sacrifice, but Veda teaches as under:-

(*Niditam*)[1] defective (*shunaḥ shepa)* speed or activity retarding cause (*amunch)* which has not been removed and (*sahasraat)* is held by various [2] (*ashamistaḥ)* unknown (*yoopaat)* binding causes, (*mumugdhih)* should be released (*Paashaan)*[3] from all binding casuses and obstructions, which are holding the process, (*agne)* by the help of an intellegent person (*hotaa)*[4] who knows the interactions and functioning processes, (*chikitvaa)*[5] after satisfying (*nishadya)* and deciding the fault. There is no reference of any king and *Varuṇa* in this hymn to support the statement of Maheedhara.

All these hymns advocate that if ever there occurs a break or retardation in any process or activity, an experienced and intelligent person should be consulted and asked to promptly remove the defect and the cause.

[1] **Nidita** is from root **nidi kutsaayaam** - defame, blame or defect

[2] **Ashamiṣta** - from root **"sham darshen"**, to be visible and **ashama** means, **not** visible or **unknown.**

[3] **Paasha** - from root "pashbandhance" to bind (Dhatapaath Churaadi)

[4] **Hotaa** - from root **hu daana adana and aadaane,** to give, consume **take,** so interact

[5] **Chikitvaa** root - **Kit roga apnayane,** to cure remove defect.

This principle of removing obstructing or slowing causes, does not only stand good in physical processes, it also applies in society. There are some people who obstruct the safe and smooth running of a society or a country, they must be removed at once with the advice of wise and learned people.

Even in the spiritual field, there are at many times, in the life of a person, bad temptations, like greed, passions, extreme anger etc. and are apt to disturb the peaceful running of person's life. It is advised such evil disquiet, must be at once suppressed and removed and the person should be releaved from their hold. The mythologists, due to their paucity of knowledge about Vedic *terms*, called even Lord *Indra* a dog and *Saramaa as Deva Shunee*[1]- bitch belonging to gods. Here we present the hymn in which Indra is called Shunam, a dog.

"Shunam havema maghvaanam Indram"

(Rg Veda X-104-11)

In this *shuna* is an adjective of Indra. If *Shunam* is translated as dog, so Indra is a dog and his bitch is *Saramaa* because she is called *Deva Shoonee.* gods' bitch: One feels so down-cast when the vedic hymns are handled by such rogues, who make them sound favourable to their object and defame the Veda.

The actual meaning of this hymn is:-

(*Huvema)* We should make use of (*shunam*) fast (maghvaanam)[2] moving propellers (*Indram)*[3] possessing high potential.

There is no question of a dog. It is advised to use a powerful and fast moving agent to accomplish or achieve the purpose.

'*Saramaa'* is derivative of root "*sr gatow*", which means motion and Saramaa is also described:-

"Sarati iti Saramaa" that is any thing in motion is saramaa, like a constant moving stream of water or air, electricity etc. and '*Deva Shunee*', means a medium in which various physical planets and stars, move without any resistance, rather, what helps them to slide or move. It is a synonim of *Vaak* (another Vedic term), the flowing impulses. *Aabhrnee Vaak* is the medium which feeds or replenishes the stars. It is also named by Veda, "*Brahma* - *Vaadinee*" that is, what helps the (*brahma)* cosmos (*vaadinee)* to move constantly.

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[1] Rg Veda X 108-2.

[2] **Maghvaana** - from root **maghi "gati and. aaksepe"** to move and to throw off, **propelle**

[3] **Indra** -from root **"Idi paramaishvarye"** - great power and potentiality.

It is a pity that the words like *Vaanee, Vaak* are translated as speech not taking in consideration their derivative meanings. The root of both of these terms, is '*Vaa*' which conveys the meaning of '*flow*' and there can be no speech if there is no flow of air through the sound box.

Summerizing, we would like to remind the reader, that the Vedic term *Yajna* does not always mean some fire ritual, chanting of hymns, in praise of gods and offering them some obations. We have shown that the words *pashum, aja avi, gow, ashva, purusa* etc. do not mean animals like goat, sheep, cow, horse and human being. They have different meanings in Vedic context and mostly mean physical forces and phenomena, helping in the creation and running of the universe. For example the most quoted sacrifice of aja, the goat, in Yajna, as an offering *aja,* does not mean a goat, but means those non-productive weak energy particles which combine at a later stage when they acquire more potential, and synthesize to more powerful and bigger particles, to build and run the various cosmic phenomena and thus make the statement :–

"Ajaih Yastavyam"

true, and meaningful, because it means that it is these (*ajaih)* subtle particles, (*Yastavyam),* which cause various synthesis and combinations.

We have also shown that Veda in no sense sanctions sacrifice of any kind. Yajna, does not mean "sacrifice" as translated by the foreigners. Yajna means a collective, coordinated actions always for blissful purposes as the Yajur Veda (the Veda of Yajnas) in its very opeing hymn, calls Yajna - "Shresthatama Karma" most blissful acts.

Chapter–9

IS THERE HISTORY IN VEDAS ?

History, in ordinary sense, means recorded literature of some person, nation or event which have happened before that literature was written. It means, therefore, that if veda is a historical literature, and if it mentions the names of people, places or events, they must have *occured* or existed befre the Vedas came to existence. It can only happen if Vedas were not revealed in the beginning of the world. We have already dealt with this question in our "*Revealation of Vedas*" and have established that they were revealed as inspirations to most pious sages in the beginning to impart knowledge to all human beings.

When the foreign scholars started studying sanskrit and Vedas, they had an apprehension that Vedic language may be considered as divine language and Vedas as devine literature. They were biased Christians and staunch begots. So they expounded theories regarding the Aryans and the Vedas.

They advanced the view that Aryans when immigrated to India, they encountered with many foes on their way. They also had to face great windy storms, heavy rains, strong hot sun, etc. so they made poems about their wars and friends if any. They ,out of horror of physical forces and due to their ignorance of science, named them gods as sun-god, as *Maruta or maatarishvaa, Rain*-god as Indra, Sea-god as *Varuṇa* etc. and composed poems in their praises and sung them. Those songs are the Vedic hymns, and the Aryans were the authors of the hymns and they revered those records.

Besides, their biased intentions, they had argued that vedic hymns mention the names of places, people and events which are also found in Indian epochs. They have a strong point in this reason. Many Indian Scholars fell prey to their this trap, and started echoing their 'master's voice', either to get praises from them or acquire some favours, like obtaining some 'chair' in foreign university.

We think that besides the presence of names of people and places in Veda they found in later Aryan literature, like Puraaṇas Braahmaṇas and Samhitaas, legends or myths developed around some, names or events, apparent in Vedic hymns and this gave an impression of historic events, thus concluded that Vedas were a record of historic events.

Actually all the prevalent names of people and places, were borrowed from Veda by people, who named themselves and their places etc. by Vedic names, say's Manu (Manusmṛti I-21)

We present here some of such terms of Veda, which we find in later literatures also :-

1. **Kṛṣṇa Arjuna**

   a) *Ahashcha Kṛṣṇam ahar arjunam cha.........*

   (*Ṛg Veda* VI-9-1)

   b) *Kṛṣṇaayaa putro arjuno raatryaa vatso ajaayata*.

   (*Atharva Veda* XIII-3-2)

2. *Ambaa, ambikaa, ambaalikaa*

   (*Yaju* XXIII-18)

In these two hymns, one of Ṛg Veda and the other of Atharva Veda, there are the names of *Ambaa, Kṛṣṇa & Arjuna* etc. who are the persons mentioned in Mahaabhaarata. Would it mean that these two Vedas were composed after Mahaabhaarata ?

Again,

1. *"Asootikaa raamaayanya pachit prapatiṣyati"*

   (*Atharva Veda* VI-83-3)

2. *Indraḥ seetaam nigrahnaatu taam puṣyaabhi rakṣatu*

3. *Seete vandaamaha tvaa–ravaachee subhage bhava*

(*Atharva Veda* III–17-4th & 8th hymn)

4. *"Naktam jaataa asya oṣadhe raame krsne asikni cha"*

(*Atharva Veda* I-23-i)

5. *"Aṣṭaa chakraa navadaaraa devaanaam poorayodhyaa"*

(*Atharva Veda* X-2-31)

6. *Tuvi greevo vapoodaraḥ subaahuḥ andhaso made....."*

(*Atharva Veda* XX-5-2)

etc.etc.

These characters as *Seetaa, Raama, Ramaayaṇa, Ayodhyaa, subaahu* etc. are found in Ramaayaṇa, it would not mean these Vedas were revealed after these events, mentioned in Ramayaṇa.

Similarly, we have many other names in Vedas like *Nakul (*Athurveda VI-139-5), *Karṇa (*Ṛg veda VII-20.3) *Bheema* (Ṛg Veda VII-21-4) *Vyaasa* (Ṛg Veda VII-20-3), *Juhu* (Ath Veda XVIII-4, 5, 6), *Manu*(Ath. Veda VII-82-6, Ṛg Veda 10-2), Chyavana (Ath. Veda VII-116-1) and Ṛg VII-8-4). Manu mentioned, that people and places were named after the beautiful names present in Vedas. It has no sense to conclude that because these names happen to be present in much later literature, vedas were composed afterward and also to infer that there is history in vedas.

Similarly, in some of the Vedic hymns there are names of many ṛṣis, would it prove that, vedas are historic literatures? For example, IV kaaṇda and 29the sookta of Atharva Vedas, whole *Sookta,* mentions the names of ṛṣis, like *Angiras, agasti, jamadagni, atri, kashyapa, vasiṣṭha, Bharadwaja, Vishvamitra-kanva medhaatithi, ushanaa, gouttam, mudgala* etc.etc. They are not the names but *are adjectives,* possessing special characters or special attributes and later on when some people specialised in those attributes or specialities they were named by those attributes.

The other facts which led these Vedic scholars to think Vedas as history of Aryans, is due to certain legends, rather allegories mentioned in various *Bhahmaṇas Samhitaas or Puraaṇas.*

The great Etymologist Yaaska rightly mentions in his book Nirukta (X-10):-

> *"Uditaartḥa bhaasnaartham, as itihaasa uchyate"*

That ,"what literature (*uditaartha)* improves and (*bhasanaarth)* illustrates knowledge is called *itihaasa."*

> *Also, "Ṛṣe drṣṭaarthasya preeti bhavati aakhyaana sanyuktaa"*

That is - Ṛṣis are very found of allegories, to explain certain subtle phenomena and systems.

Mahaabhaarata also supports this view:-

> *"Itihaasa puraaṇaabhyam vedaartham upabṛayate"*

The knowledge of the Vedas is better understood by literature called *Itihaasa and Puraaṇas.*

Nirukta also mentions that :-

> *"Sarve itihaashacha arthavaadamoola bhootaa, te cha anyaparaḥ"*

"The whole literatures called *'itihaasa'* are basically (*arthavaadamoolaa)* meant to explain the *(moola)* real meanings of Veda."

In the present system of education Art and Science are completely separated in teaching. The Art student knows nothing about science, and vice versa. The knowledge of such a person is imperfect. In ancient India, both were taught together coordinated. If an artist were to describe a scientific phenomenom or a principle, he in his artistic way, was apt to explain or put it in an allegory, which today looks a myth. This is what these legends describe in Puraaṇas or Brahmaṇas. Hidden behind them are certain scientific principles. For example it is mentioned in Brhdaaranyak Up. (I-5-7) :–

"If (*mana*) mind is (*pitaa*) the father and (*Vaaṇee*) speech is the mother, they together generate (*Praaṇa*) force or energy as son or product. But, if one tries to understand these technical terms, it makes no sense because if mind be taken as intellegent and controlling factor, and vaanee taken as speech how can both of these produce (*praaṇa*) force? The secret of this allegory lies in th term (*Vaaṇee*)[1] , which means, anything that is flowing. Now, the analogy rightly means that if any flowing entity like rays, water, light, air, electricity etc. is intelligently conrolled by mind, force is generated. On this principle, people have devised, Air & Water mills and Electricity and heat energy and light etc. are generated. This is what ṛṣi puts artistically, describing *intellegence* as (*Mana*) the father, (vaaṇee) the flowing entity water, air, electricity, as mother, to generate energy and force as the son. Various cosmic phenomena have been mentioned in such allegories like the *Devaas* and *asuraas* as sons of Prajaapati. We have already explained *asuraas* as the kinetic form of energy and *Devas* as the contributing physical forms of manifestations, working in the universe with their (*Sangraama*) strong coordinated interactions (not wars,as the orthodox Pandits translate them). We will deal with them under the heading of Cosmology.

We would, however, like to explain and interpret some of the most commonly presented history legends based on some of th Vedic hymns:-

Dadheechi

> *"Indro dadheecho asthabhir vṛtraani apratiṣkutaḥ,*
> *jaghaana navateer nave"*

(Atharva Veda XX-41-1)

This hymn is translated, that Indra by 99 bones of sage *Dadheechi* Killed demon king, *Vṛtra.* On this hymn they spun the legend that in *Krata Yuga,* (early satayuga), the demon king vṛtra could not be over powered even by Indra. Indra was then advised to approach great sage Dadhyan, of whom all demons were afraid. One statement is that he approached Dadhyan and proposed him to dedicate his life and offer his bones, with the help of which he would kill Vṛtra. *Dadheechi* obliged him offered his

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[1] **Vaaṇee** is a derivative of root **"vaa gatow"** to flow, cause an impulse

99 bones and with the help of which he killed the demon. The other version is that, when Indra started his search of the sage Dedheechi, before he could be found, he (dedheechi) had already died. Indra, however looked for the remanents of his body and found 99 bones. Armed by these bones he fought Vṛtra and killed him with the help of those 99 bones.

Naturally, such stories and interpretation of hymns, would justify to call Veda a historic literature.

But such nonsense legends can only be the product of brains, who have extreme paucity of knowledge, pertaining to the Vedic terminology. There are so many flaws in these translations. In the hymn there is not one Vṛtra but (*Vṛtraaṇi)* many vrtras are mentioned. Again Indra could not destroy *Vṛtra* with all his other sophisticated impliments, how could bones destroy and kill? Bones were used by the most primitive people, even before the use of stones. Do these interpreters take Veda to that most primitive stage? What is the significance of number 99.. If he was dead, did not the Aryans cremate their dead? Did these Aryans bury their dead and Indra exhumed the bones? What speciality was there in Dadheechi's bones, that it was only his bones which killed Vṛtra. Veda never meant this. It means this.

Through this hymn, it explains certain strategy of overcoming the resisting causes, in all fields. To understand the hymn one has to understand the meaning of terms, like *Dadheechi Vṛtra, Astha, Indra* etc.

In trying to understand a Vedic hymn one has to consider its *devataa*- that is, what is the subject matter of the hymns. The subject of this hymn is *Indra* which is a derivative of root "*idi paramaisharye*", which means very high potency or a powerful agent,(not any super-person.) The sage who disclosed the teaching of the hymn, is *Gotama,* meaning, expert in very high speeds and motions.

Other technical terms in this hymns are *dadheechi, Vṛtra astha* and we would like to explain the meaning, and sense these words convey:-

Dadheechi, at other places *Dadhyan,* have been mentioned Etymologist Yaaska explains thus:-

"Pratyakto Dhyaanam iti vaa, Pratyaktam asmin Dhyanam iti vaa"

(*Nirukta* Daivata.........VI-33)

It means, a person who is absorbed in thinking and meditation is called *dadhyan, or, it means (asmin)* to which (*Dhyaanam)* mind and concentration is (*pratyaktam)* applied is also called *Dadhyan.* So any subject or object, well thought of or designed is *Dadhyan, or a very thoughtful person.*

Astha

This word has been confused with *Asthi,* which means a bone in sanskṛta. Actually both these words have the same meaning in Vedic terminology. Both of them are derivatives of root *Asu Kṣepane,* to throw, to strike- Its etymology according to *Uṇadikosa* (III-154) is *"Asyati prakṣipati yena tat asthi".* That is, any agent which has great striking force, is called *Astha or asthi. Astha* does not mean bones in this, as interpretted by pandits.

Vṛtra:-

It is derived from the root *"Vṛtu Vartane"*, to be functioning or acting in the present state. Etymologically it means:-

"Vartate sadaa eva asow vṛtra"

(*Uṇaa kosh* II-31)

That is, anything constantly working in a status quo and hinders progress, is "Vṛtra"

Also *"Yat aavṛṇot tat vṛtra"*, what engulfs or covers over, is *Vṛtra.* In this sense, *clouds* have also been called Vṛtra because it engulfs the sun and causes darkness. Also a *wheel* fixed or stuck in mud rotating on its axis at a place and not progressing, is also *Vṛtra.* A hill or a mountain which hinders easy going is a *Vṛtra.* - Also a person or an enemy, who obstructs progress or prosperity is *Vṛtra.* So a cloud, a non progressing wheel, a mountain, an enemy, all are in short, *Vṛtra,* Any factor which hinders progress and holds one in a condition of a status quo is *Vṛtra.*

With these terms cleared and used in this sense the hymn teaches:- (apratiṣkutaḥ) unobstructed (*Indra*) high potential force when (*dadheecho)* intelligently, well sustained by the supply of (*navateer nava)* newer and fresher (*asthabhi)* violent powerful striking agents when and when applied, (*jaghaan)* one can destroy or remove all (*Vṛtraani)* obstructing causes, hindering the progress.

This hymn advises that in case of strong oppositions and obstructions, much stronger, and continuous efforts or newer means when applied will make a success and progress. This principle works in all fields, physical, social and personal or spiritual.

There is another hymn conveying a similar idea, in Yajur Veda XI - 33)

> *"Tam u tvaa dadhyaṇ ṛṣiḥ putra eedhe atharvaṇaḥ*
> *Vṛtrahanam puraṇdaram".*

It means:-

(*Atharvaṇaḥ)*[2] for th achievement of all beneficial purposes the wise (eedhe)[3] should apply (*dadhyaṇ ṛsi)* the sustaining and progressing force and (*Putra)*[4] protect from all defects and evil effects by (*Vṛtra-hanam)* destroying all obstructing causes, which are otherwise (*purandaram)* apt to annhiliate all achievements and accomplishments.

In this hymn there is no mention of bones of *dadhan.* Similarly, according to another legend, Indra had to fight another formidable demon called *Namuchi*. Indra failed to conquer him because every time, Indra beheaded him, another head would appear. He was so powerful that he captured Indra, but was prepared to release him, provided Indra promised not to attack him again, neither during day nor during night and secondly he would not use any dry solid nor wet liquid implement to kill him. Indra promised and was released but he attacked again in the evening (which is neither day nor night and used (phenena) foam, fog or mist (wihich is neither dry solid nor a liquid) and killed him with it. This legend they base on the following hymn:-

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[2] **Atharva** is from root **Thvṛvee himsaayaam** in the sense of violence and with prefix 'a' it means opposite, non-violence, good, beneficial.

[3] **eedha** from the root **"eeh cheṣtaayaam"**, to make effort or work.

[4] **Putra** means **"Punaati pavitram karoti"** (Uṇaadi koṣa (IV-165) It means he or what purifies or removes short–comings. A son is called **putra** who is supposed to suppliment the father.

"Apaam phenena[5] *namuched shira Indra udvartayaḥ*

Vishvaa yad yad ajayaḥ sprdhaḥ".

(*Rg Veda* VIII-14-13)

This hymn, in simple meaning explains the process of milking those clouds which do not rain and hold the water, by spraying in the clouds some *fine particles.* The word *namuchi* with prefix *na* means not releasing. In case of the cloud not releasing water and to make it release it, Veda suggests to spray *(phena)* very fine particles in the cloud which will perhaps, function as a catalytic agent shall disturb the (*shira)* the sustaining or holding pressure which when *(advartat)* disturbed *(Vishvaa)* shall conquer all (*Yat ajaya)* what is thought to be unconquerable, and shall accomplish the purpose.

It is interesting to note that in the modern time also the scientists have also adopted this very method of milking the clouds by spraying chemical particles like silver nitrate or snow particles, which gave the desired effect. It is a pity that nobody studies Veda, with a scientific eye, when it is ready to offer knowledge of various kinds.

Then, there are the stories of *Yama Yamee, Urvashee,* etc. etc. Yama & Yamee both are supposed to be twin brothers, Yama the elder and Yamee the younger. At other places they are interpretted as brother and sister, the sister asking him to accept her as wife, which he never agrees and asks her to look for another person as a husband. Actually *Yama* is a medium and Yamee is the energy what pervades throught it. So, if (*Yamee)* energy, like pervading electricty, wants a rubber or wood or porcelain to let it pass through or call it, to accept it, it would naturally advise electrictiy to choose some other medium, like a metal etc. Which will accept it and permit it to pass through.

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[5] **Phena** means - "**sphaayate vardhayate sa phena**"- that what expands and grows in volume like vapo rs, steam other gases.

"Urvashee" has been described as a dancing girl of mundane, as an *apsaraa. Apsaraa* means what can *(sara)* pass through or pervade *(apa)* fine medium like vacuum or space. It is defined as:-

That is :-

"antarikṣe ashnute, deevyati iti Urvashee"

(Nirukta)

It means, what can pervade and make manifestation in *antarikṣa* or interplantary space etc.

Veda mentions no legends or stories of the past, but as mentioned before, the sages and wise teachers loved to explain some abstract scientific phenomena by anologies for better and easy understanding.

Even the various names attributed to sages, occuring in Vedic hymns, are not names of any persons. They are adjectives, describing various properties and characters of objects. Later on those persons who either explained the hymns or specialised them acquired these names as specialists. Thus we find no historic events mentioned in Veda. These allegories are to help in understanding various difficult phenomena, which look as events.

Various vedic terms and names should be understood in their *Yowgika* meanings, derivative not in orthodox sense.

Chapter–10

GOD

Most of the present religions, like, Hinduism, Christianity, Islam, Brahma Samaj, Sikhism etc. recognize the existence of God, but there are some like Buddhism, Jainism, Communists and modern Scientists, who do not believe in the existence of God.

Again, some of those too, who believe in God, have diluted His authority and His judgement by having a middle man in between self and God, as messanger or adviser, to decide the fate of a person. They conceive that God goes by the recommendations of these middle men. In Christianity, it is the word of Christ, for any sinfulman to make confession, before Christ or his father. God would go by his recommendations. In Islam also Prophet Mohammad is these Messenger. He is called *Rasool* which means a messenger. If a person puts faith in Mohammad alone he can get all his sins washed off. The "*Faithful* "is Muslim and who does not put faith in him (Messanger) is a *Kaafir.* The basic principle is 'faith' in Christ and Mohammed.

In Hindu-faith, they have gone a step still further. Their middle men(?) are Lord Rama and Lord Kṛṣṇa and many others. In fact these names are not those of middlemen - They have been identified to God. In Christanity, Christ is not identified to God. He is His son. So also Mohammed is not God, He is His messanger. But in Hinduism Shri Rama, Krishna are incarnation of God. In Sikhism also, we have Guru Nanaka and other 9 Gurus and the Granth sahib, in whom they have to put all faith. These Gurus (Teachers) are esteemed like gods, if not God, but the basis of their philosophy is to put faith alone and the rest is, the will of God for all events. Man, according to them is a nullity. It is always the wish of God (*Inshaa Allah)*. In this respect their God is despotic, and man is His slave, at His mercy and to gain His favour, one has to put all faith in His prophets and then depend on their recommendations.

According to Veda, God is the Creater, the Preserver and ultimately Terminater of the cosmos. He has laid laws, like a king, and those who follow them properly are rewarded according to their doings. Souls are perfectly free to do any act. There is no word even in sanskrta, for *recommendation.* According to Aryans, they believe there had been very; wise and scientific sages whom they call rsis and the last person of that intellectual vision, was Maharsi Swaami Dayaanand Saraswatee. It is he who revived the Vedas From under the debris of time and ignorance and placed it back on its prestigious pedestal.

The rsis, were pious men, who were people, and were *not prophets* or middle men.

We have already mentioned that there is another group of idiologies who do not worship God or do not feel His necessity. Buddism and Jainism are off shoots of Vedic relegion and culture. When the priests performed the Yajnas and various other rituals, became very commercial in their performances and interpretted the Vedic hymns and started sacrificing varuous cattle and animals in yajnas, promising them progeny, prosperity and bliss in heaven in return, their these performances developed great repulsion and hatred towards cruelity to animals, & they deviated from the Vedas and preached (*ahimsaa)* - non violence, as their cult. People followed them as their prophets. They were *Gauttam* who became famous as Lord Bhuddha, the Wise, and his contrmporary Lord-Mahabeera, set up *Jainism.* For Budhist, Lord Buddha and for jains Lord Mahabeera became their Lords of worship and not Vedic God. So, they preached Buddhism in India and even abroad in East Europe, Egypt, to almost all the Asian countries, who became Buddhist and made huge Idols of their Lords and worshiped them. *Idol* worship was thus started in India, by the Buddhist & Jains. There was no idol worship, before this.

Mammonism

The communist do not believe in any religion. Their faith is Materialism. Communism started in Russia. Before communism, in 1917 Russia was ruled by Czars-who cared not for their subject and ruled cruelly. After the first world war. Russia over threw her Kings and established a system of government, to be ruled by the community, in which everyone was to share all ammenities equally. Because they had suffered from the superior people, the Kings, they would not tolerate any lord,. or any entity, who is supposed to be superior or higher than the people. Accordingly, God also would mean some entity far superior to man and man would be His slave as Christanity preached, during Czars times. So they defied the concept of God. Thus, their denial of God was more psychological.

Then we have the modern scientists and cosmologists, for whom there is no need of an external Agency for the creation of Universe. They have a conviction that inert, dead matter can by itself create the cosmos. This goes against their own Newtonian Classical Law.

So a concept of an external agent, to start the universe is essential and that can be what we say God, because to move the infinite primeveal mass of matter and to create such an immense universe, obedient to all physical laws, there must be an Omnipotent, Omnipresent and Omniscient Entity.

Concept of God has been presented differently by different thinkers. There are those who believe in *monoism,* other as *monotheism* and other as polytheism.

Monoism, It means that, there is only one God and God *alone* and he created the cosmos without any *material cause.* In this catagory are Christians, Muslims and Vedantist of Hindu belief. Among them also, there is difference in thinking. Christains and Muslims believe that God created the universe by just odering it "Be" as God said:-

"Let there be Firmament and there was heaven" or "Let there be light and there was light. etc. etc." (Bible, Genesis).

The universe was created as if out of only *words*.

Spoken word means creating Vibration in a medium. At that time there was no medium like air, even no firmament, before the words were spoken by God. So, no vibrations could be generated which could cause some motion and materialise in to a universe.

The *Vedaantists* put it in a different way, they also do not believe in any material cause, out of which God created the Universe. For them also, there was only God and God alone. They believe that God created the universe from His own self, just as a spider creates a vast and beautiful web out of his *navel* or belly and they quote *muṇḍaka* Upaniṣat's. verse in their support as :-

"Yathorṇanaabhi sṛjate gṛhṇate cha" (Muṇḍak I-1-7)

It means, *(Yathaa)* just as (oorṇa-naabhi) a spider, (srjate) creates (its web) and (grhnate) absorbes it back, so does God ceate and absorb back the universe.

They, thus, preach that there was and is nothing else except God, even no souls, and the cosmos also is just a dream. Just as in a dream one creates (unreal) Houses, rails, aeroplanes, relatives, friends and so on and enjoys with them, so this universe is only a dream or an illusion and the only real entity is God-Brahm. Even we are *Brahma* and they preach to all, to call one self "*(Aham Brahma)*", I am Brahma and so on.

But there are many flaws in their this thinking. The example of a spider who by itself creates a vast web, does not prove their *monoistic theory*. On analysing the *creative* spider, we find that this spider is composed of a body made up of matter and in it is an intellegent active living soul. A spider without a soul (Dead spider) cannot create, neither its soul, by itself, without material body, can do anything. It is the combination of a material cause and an active intellegent soul which can create. So there are two entities, not one, which together creates.

Again, if God creates the universe out of His body then the product must have the qualifications and the properties of God in it, because great philosopher, Kaṇaada[1] says:-

"Kaaraṇa guṇa poorvakaḥ kaarya guṇo dṛṣṭaḥ"

(*Vaisesika* Darshana II-1-14)

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[1] **Kaṇaada : 7000** years ago, was the first scientist, who expounded atomic theory. **Kaṇa** means - an atom ada (**adi bandhane**) is to bind that is creation is by binding together atoms. He was given this name for his this theory. His real name was **Ulooka Kashyapa.**

It explains:-

(Kaarya), the product acquires the *(guṇa)* the characters, or properties of *(Kaaraṇa)* the cause, from which it is made. If an object is made of iron, the products will have the particular characters of iron also. If universe was made of God's body, and everything in the universe must have the qualities of God's body, and everything in the universe must have the qualities of God, like consciousness, happiness etc. But we do not find these in matter. It is dead and innert. So the theory of *Moniism* does not stand valid.

Polytheism: It means belief in many gods. The cause of greatest confusion in believing many gods, among the Hindus in due to the word'*Deva*' or "*Devataas*" occuring in Vedas :-

In most of the Vedas, thirty three (33) *Devataas* are mentioned and even when Dr. Sir. RadhaKrishanan came across hymns like

"Kasmai Devaaya haviṣaa Vidhema"

(Ṛg Veda X-108)

That is "to which *Deva* or God, are we to offer our oblations", he got confused. Actually his only cause of confusion was the dative case of *Kaḥ* (Kasmai), which in sanskṛta means "for whom". He perhaps did not, know the meaning of vedic word '*ka*'. It is used for many objects. We have already explained that this word *(ka)* conveys many senses in different context. It does not mean here a pronoun, but means "Blissful" God.

The 33 *Devataas,* which caused confusion, is because they translated *devataa* as god-heads. In Vedic terminology, as explained before, *Deva* or *Devataa* means:-

"Devo daanat vaa, deepanaat vaa,
dyotnaat vaa dyusthaano bavati iti"

(Nirukta VII-15)

The etymology of this word according to sage, *Yaaska* is that any object or person or a phenomenon, which *(daanaat)* gives or contributes or (deepanaat) illuminates *(dyotanaat)* or irradiates or is *(dyusthana)* the source of knowledge, light, is called *Deva* and what is meant of *deva*, is also meant of *devataa*.

In *Yajur Veda* (XIV-20) the devataas mentioned are:-

> *"Agnir devataa, vaato devataa, sooryo devataa, chandramaa devataa-Vasavo devataa, rudro devataa, aadityaa devataa, maruto devataa, Vishve devaaḥ devataa, bṛhaspati devataa, Indro devataa & Varuṇo devataa"*

The reader will find that the entities mentioned in this hymn are (*agni) heat and energy, (Vaata*) impulsive agents (*Soorya)* Progenerating factors, (*Vasava)* various media, (*rudra)* over flowing energy centres, *(aadityaas)* various integrating processes, (*maruta)* very violent forces, *(Vishve devaa)* factors serving mutiple purposes, (*bṛhaspati)* factors governing growth and augmentation, (*Indra)* high potential, *(Varuṇa)* compatible, attracting processes. They are all physical agents, contributing in the creation, preservation and functioning of the universe. They do not indicate that they are gods to be worshipped.

Ṛg Veda completly removes this doubt or confusion through its hymn:-

> *"Indram, mitram, varuṇam, agnim, aahu atho divyaḥ,*
> *sa suparṇo qurutmaan, Ekam saad Vipraa behudhaa*
> *Vadanti agni, yamam, maatarishvaanam aahu"*

(*Ṛg Veda* I-164-46)

It says-that all these names lime Indra, Mitra Varuṇa, agni, maatarishvaa, pertain to (Ekam) only one, but (sadvipra) wise man (Vadanti) call Him by (bahudhaa) various different names. Thus Veda expresses that there is only one and only one God. This view of one God is supported by *Atharva Veda* XIII-4-15 to 21 in these words:-

> *"Ya etam devam eka vṛtam veda, Na dviteeyo na tṛteeyash haturtho no panchmo na sasthaḥ saptamo*

naastamo na navams sarve asmin devaa ekavrto bhavanti"

It means, there is *(ekam devam)* none besides this one God. There is no second, third, fourth—ninth. *(Sarve devaa) All* contributing agents *(eka vrto bhavanti)* function as one, under the command of one God.

Yajur Veda also supports this view of Monotheism:-

"Dyaavaa bhoomee janyan deva ekah"

only one God, created all the solar and the Planetary systems.

Atharva Veda also strongly asserts that there is only one and only one God, who is to be adored and worshiped.

"............Bhuvanasya yas patir eka eva namasyah"

(Yaspati) The Lord of *(Bhuvanasya)* the Universe is *(eka)*, the ony one, who is to be *(namasyah)* adored and worshiped.

The above hymns of Veda clearly indicates that Veda advocates *monotheism* and not *monoism* or polytheism.

SEAT OF GOD

It may sound funny to say that there is a regular seat for GOd. But some of the great religious Books mention so. The Holy *Bible* mentions that God sits on a throne on the fourth heaven, while Holy Quran states He built seven heavens in six days and sits on a throne above the seventh heaven.. It mentions in these words :-

"See ye not how God has created seven Heavens, one over the other"

(LXXI-14). (XLI-II)

Islam borrowed a lot from the Judaism and they describe god like a person, who talks as if he is limited in space. like a man. The creation of universe, described both in Bible and Quran, is same. Bible describes a little more in detail. It says:-

"Let there be light and there was light, and God said the light that it was good" (Gen. I-34)

"Then let there be firmament in the midst of water and let it divide the waters from the waters......and God called the firmament Heaven"

(Gen I-68)

In 6 days God created the Universe and called the seventh day the sabbath day - holiday"

Quran also mentions that God ceated the Universe in 6 days:-

> *"Your lord God, who in six days created Heaven and earth and then mounted the Throne."*

(Quran VII050, 52), XV-3)

Interestingly in Indian Clander we do not find the concept of a week. After day and night, in counting time, comes a fortninght (*Pakṣa)* not week. In today's calander or counting of days, the concept of week has been introduced by Christians, because for 6 days God worked and the 7th day was a rest day. So Christians made the 7th day a holiday for themselves also.

From the description of Bible and Quran, one finds that God is *not* Omnipresent. He depnds on His angels & apostels, At times, we find God gets jealous of adam. When Adam & Eve ate the fruit of knowledge and got sense of good and evil, GOD drove them off from the garden of Eden, fearing Adam may not lay hand on the tree of life and become immortal or His equal. It is not that He merely drove them off, but also placed, at the east of the garden of Eden, Cherubins (angels) and a flaming sword, which turned every thing away to keep off from the way of the tree of life" (Gen III 22, 24)

No real God would even behave like this, and feel timid of man. God is thus described like an ordinary man. Even Quran does not express God to be Ominipresent. At one place it says:–

"Which ever way ye turn, there is the face of God (II-109) and at other place denies it and states:-

"We have seen the turning towards every part of Heaven; but we will have thee turn to kibla which shall please thee. Turn thy face towards the sacred Mosque, and wherever ye be turn your face towards that part" (II-139)

We find again in Bible, God is jealous and afraid of men. When all men of earth, spoke one language and had great harmony among themselves they started making a city and a Tower, at Babel *in Shinar,* which later on became known the "*Babel Tower*", and when they had made a great success and had gone up to a great height, God looked down, and found them reaching His Throne.. The best thing God could think of to stop their work was to confound their language.

We give the verse:-

> "Let us confound their language so they not understand one another's speech. So Lord Scattered them aboard from thence upon the face of earth and they left off to build the city and the Tower". (Gen. II-9)

It shows how selfish God is of His Throne. He created discord among the people. The discord, and dislike, we have among us today, is all due to His doing.

It is not that He only wants to keep his supremacy and behave like a totalitarian but plays tricks. Kindly note that following verses of Quran:-

Moses: Verily I am God, Mighty, the Wise: Cast down thy rod. And when he saw, that it moved as if it had been a serpent "Rise not up against me and surrender yourself upto me".

(Quran XXVII-9,10,32)

And he then said to him "be"and he was. The infidels played a trick with God and He played a trick with them, for, verily God is a great Trickster."

(Quran III-52, 50)

Both Bible and Quran present Him very vengeful and cruel:-

> "And then we sent upon them the flood and the locusts and the lice and the frog and the blood. Therefore, we took vengence on them and drowned them in the sea."

(Quran VII 130, 132).

> "And it came to pass that at midnignt the Lord smote all the first born in the land or Egypt, form the first born of Pharaoh that sat on his throne unto the first born of cattle. And Pharaoh rose up in the night, he, and all his servants and all the Egyptians and there was a great cry in Egypt, for there was not a house where there was not one dead". (Bible Exodos XII-29/30).

God is not only Vengeful but cruel also as:-

> ".....for" I the Lord thy God, am a jealous God, visiting the iniquity ;of the fathers upon the children unto the third and fourth *generation* of them that hate me.....

(Exodos XX-5)

> "I will verily aid you with a Thousand angels rank on rank". "I will cast a dread into the hearts of the infidels". "Strike off their heads then and strike off from them every finger tip." (Quran VIII-7,9,12)

The cruelty; described in both the books towards the unbelievers is obvious.

He is shown partial to whom he liked and favours them at His will:-

> "Whom he pleaseth will He Forgive, and whom He pleaseth not will He punish, for God is All Powerfull.

(Quran XII-266)

> "God truly will mislead whom he will, and He will guide to Himself him, who turneth to Him".

(Quran XIII-23).

Such verses naturally depict God to be partial in totality is again shown in sending his knowledge in a regional language namely in Arabic as is shown by:-

> "Thus then. as a code in the Arabic tongue, have we sent down Quran. and truly, if after the knowledge that had reached thee, thou follow their desires. Thou shalt have no guardian, no protector against God".

(Quran XIII-38)

So, the Holy Quran was sent to men and for the good of people who only spoke Arabic. Again, when God had already given a Book to Moses what was the necessity for another Book as we find in Quran which states thus:-

> "We gave moses the Book and the miracles." (II-53)

Both Bible and Quran depict God, as if He is not Omnipresent. He, we find, talks to Moses, Abraham and others, and roams about among people like a person as stated:-

> "And God said unto Abraham. "Thou shall keep my convent. Therefore, Thou and thy seed in their generations.........

(Gen. XVII-9)

Again

> "And he left off talking, and God went up from Abraham"

(XVII-22)

There are countless verses in both the Books, where God is shown taking to people.

And God allures people to put faith in Him and His prophet to deserve the entry to paradise, where there are rivers of pure water, rivers of milk, honey and wine, delicious to those who quaff it."

(Quran XLVII-16)

Through the perusal of these Books one gets the picture of God who is no better than an ordinary person.

New Chapter

"GOD" - VEDIC VIEW"

According to Veda, God is Omnipresent, Omnipotent anu Omniscient. He is infinite, Eternal, All conscious and All Bliss (*Sat Chiṭ & Aananda)*. He is formless, has no physical body. He is Holy, as the following hymns state:-

1. *"Sa paryagaat chhukram, akaayam, avaraṇam, asnaaviram, shuddham apaapaviddham ...."(Yaju XL-8)*

It means (sa) The Supreme Being (*Pariagaat)* envelops all, (*Shukram)* is Brilliance, resplendendent *(akayam)* He is without any physical body and form, (*Shuddham)* All pure and Holy (*apaapviddham)* beyond all sins and faults.

2. *Eeshaavaasyam idam sarvam yat kinchit jagetyaam jagat (Yaju-XL-i)*

(*Eeshaavaasyam*) He is the Supreme Ruler, pervading (saram) everything, (*Yat*) whatever (*jagat)* is functioning (*Jagatyaam*) in the world. God is not located at a place in heaven. He is all pervading.

(Yaju XIII–4) XXIII–I)

3. *Hiraṇya garbhaḥ samavartaagre bhootasya jaataḥ patireka aaseet, sa daadhaara pṛthiveem dyaam uta immaam, kasmai devaaya haviṣaa vidhema*

(Yaju XIII-4), (XXIII-I)

(*Hiraṇya garbha)* He is the origin and the source of all illuminations and irradiating energy, (*Samavarttaaagre);* he and He alone functions before everything, *(Bhootasya jaataḥ)* He is the generator of all elements and guides the souls, (*Sa daadhaara)* He is the sustainer of (*pṛthiveem*) all dark planets, (*dyaam)* all irradiating energy agents (*ut imaam)* and the whole interplanetory and intergalactic space. (*Tasmai Devaya*) It is to this Benefector, God, only (*Haviṣaa Vedhema)* we offer our adorations.

4. *Ya aatmadeaa baladaa yasya vishva upaasate*
prashisham yasya devaaḥ, Yasya chaayaa amṛtam,
yasya mṛtyuḥ, kasmai devaaya haviṣaa vidhema.
(Yaju)

(Ya) He, who (*aatmadaa)* [2] gave or gives a constant motion to cosmos and *(baladaa)* develops potential and forces, (Yasya) One, by whom (*Vishva)* the whole cosmos (Upaasate) functions in full co-ordination and (*prashisham)* in whose administration, function all (*Devaḥ)* contributory agaents and by (*yasa*) whose developed system of (*amṛtam)* non violent *(chhayaa)* bland energy of vacuum (*mṛtyuḥ)* and violent forces function, for the accomplishement of all interactions, (*kasmai),* to this benefactor, God (*haviṣaa vedhema)*, we offer our prayers.

Vedic God is described to be subtler than the subtlest as:-

"Ya aavivesha bhuvanani vishvaa"

(Yaju VIII-36)

Who, completely pervades every creation.

"aatmnaa aatmanam abhisamvivesha"

He pervades even the souls, being subtler than souls. It is said "*Yasya aatmaashareeram*". whose body is the soul.

He is formless and he is beyond all dimensions as described by Yajur Veda XXXII-3

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[2] **Aatmadaa - aatma daa,** giver of constant activity.

"Na tasy pratimaa asti, yasya naama mahad yashaḥ"

(*na)* there is no (*pratimaa)* *counter in dimensions (tasya)* in comparision to Him, (*Yasya)* and who *(naama)* is known by (*mahat)* infinite *(Yashah)* [3] *manifestations and Boundless activities. Pratimaa* in Sanskṛta means an idol. This Hymn of Veda, asserts (*na tasya pratimaa asti)*, God is not to be represented by an idol. Veda, therefore, *prohibits idol worship.* On this vedic authenticity vedaant Darshana IV-i-4 also states:-

Because, He has no (*prateeka)* equal, so don't worship him as an idol. *Again Katha upaniṣad* (II-3-8) also supports this:-

"Avyaktaat tu paraḥ purusaḥ vyaapko alinga eva cha"

(*Puruṣaḥ)* God (tu) is (*paraḥ*) beyond or finer than (*avyaktaat)* primordial matter (*cha)* and is (*alinga)* without any symbol or sign.

He, (*Chaitanya lingo maatra)*, is symbolized by His being "*Conscious Being*" only. His symbol or perception by various sages of yore, is by various forms and they described Him:-

> *Vedaahametam Puruṣam mahaantam, aaditya Varaṇam, tamasaḥ, parastaat, tameva viditvaa ati mryum eti, na angaḥ panthaa vidyate ayanaaya. (Yajur Veda XXXI-18) and (Shvetaashvatar-Upaniṣat III-3-8)*

It means - (*Veda)* know (*etam)* Him (*Puruṣam)*, the All pervader in cosmos, (*mahaantam*), who is infinite, (*aaditya varnam)* glorious like Sun (*Parastaat)*, far beyond (*Tamasha)* darkness and ignorance. (*Tam eva)* Him alone (*Viditvaa)* after realization (*atimṛtyum)* can one (*eti)* attain the stage beyond death. the Salvation and bliss. (*Na anyaḥ)* Beside this, *(asti)* there exists no (*panathaa)* other way of life (*ayanaaya)*, to attain happiness and bliss.

He has no form or personality. He is described as :-

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[3] **Yasha** means **"ashyate, deepyate, Kriyate yena"**. That is, what illuminates, activates is **Yasha** (Uṇaa Koṣa IV-191)

> *"Apaaṇipaada, javano graheeta, pashyati achakṣuḥ sa*
> *shṛṇoti akarṇaḥ, Sa Vetti vedyam, na cha tasyaasti vettaa,*
> *Tam aahu agrayam puruṣam"*

(*Shvetaashvatara Up.III-3-19)*

(Puruṣam) The all pervading God is (*apaaṇi)* without any hands, (*apaada)* nor He has any feet, (*graheetaa)* but strongly grabs and holds (*avanaḥ)* with great speed and force. (*sa)* He (*shṛṇoti)* hears (*akarṇaḥ)* without ears. (*Sa vetti)* He knows (*Vedyam)* all what is to be known, but (*na asti)* there is none, who can (*tasya vettaa)* know him. (*Tam)* He is (*agryam)* most primary and (*mahaantam)* infinitely Great." The sages realize him having no shape, no form or a body, as mentioned above.

> *"Jnaana prasaadena vishuddha satvam tatas tu pashyate*
> *niṣkalam, dhyaaya maanaḥ"*

(Muṇdak Up III-1-8)

> *"tat vijnaanena paripashyanti dheeraaḥ aananda roopam*
> *amṛtam yat vibhaai"*

(Muṇdak Up II-2-7)

Both these verses assert that the He can only be seen, realised (*vijanaanena)* through subtle knowledge and (*Dhyaayamaanaḥ)* only by deep meditation one can visualize Him. He (*aananda roopam)* is all Blissful (*amṛtam)* peaceful, (*Vishuddhasatvam)* All Holy and Eternal Being.

Muṇdaka Upaniṣad describes Him thus again:-

> *"Divyo hi amoortaḥ purusaḥ Sa baahyaabhyavntaro hi ajaḥ,*
> *Apraaṇo hi amanaaḥ shubhro hi akṣra paratah paraḥ"*

(Muṇdaka Up. II-1-2)

It means: (*Puruṣa)* the all pervading God is (divyaḥ) all Brilliance, Glorious; (*amoortaḥ*) has no form and shape, (*hi)* verily, is (*aja)* never born - He is eternal. He is (*partaḥ para)* beyond all infinity, (aksraat) and other eternal entities like souls and primordial matter. Because he has no form and shape he is:-

> *Anoraneeyaan mahato maheeyaan (Katha Up I-2-20)*
>
> (Shvetaashvatar Up III-3-20)

He is (*anoraneeyaan*) subtlest than the subtle and He is (*mahto maheeyaan*) Greatest than the great.

He has many times been expressed as:-

> *"Angusthamatrah Puruso antaraatmaa, sadaa janaanaam hrdaye sannivisthah"*

The (*antaraatmaa purusa*) All pervading God resides deep in the souls, functions and guides (*janaanaam*) all people through their (*Hrdaya*) - hearts and minds.

It is supposed that there is a dimple on the heart (organ)? which is the seat of God, as is also mentioned in Geetaa:-

> *"Eashvarah sarva bhootaanaam hrddeshe Arjuna, tisthati", Bhraamayan sarva bhootaani yantraaroodhaani maayayaa"*
>
> (Geeta XVIII-61)

It means:-

"Oh Arjuna": says Lord Krsna, "(*Eeshvarah*) Lord of the universe is (*tisthati*) realised and percieved (hrddeshe) by (*hrdaya*) brain and mind (*not heart*), (*sarva bhootaani*) of all beings. He (*bhramayan*) revoloves the (*bhootaani*) whole creations as if (*Yantraaroodhena*) put on a machine and revolves by (*maayaya*) [4] His unperceived subtle power.

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[4] **Mayaa** is derivative of root **maya gatow** a hidden motion. So **maaya** means invisible energy, causing motion as electric, magnetic gravitational force etc.

"*Angustha* here does not mean a *thumb.* It means indicative knowledge. Root *Anga* means "*pade, laksne*" - motion and special characteristics. God is realized reflectively, through His creation. It is said "*Devasya pasya kaavyam*" (*Atharva* Veda).

"Behold the beautiful (*kaavyam)* infinite poetic work of God (cosmos) and realize Him, because He is not visible."

In Hṛday, 'Hṛ' means to take away, attract and *'da'* means to give away. Any thing or a contrivence which takes and gives back is *Hṛdaya.* Heart takes in blood and then gives it out, so it is called *Hṛdaya. Brain* also does the same function, through the sensary nerves and the motor nerves - By the afferent nerves it receives and by the efferents, orders messages. Medically, a person is declared dead, not when his heart is dead, but when his brain is dead. *So hṛdaya and angustha*, the vedic terms, are wrongly translated as heart and thumb.

The sages say it is impossible to describe him in words. Once, King *Janaka* called all sages of great learning and repute of his time to discuss the universe, its functioning, and the ultimate cause of its sustenance. The King offered a prize of a thousand cows with golden bangles on each of their horns, to him who would prove to be the best. Great Rṣi *Yaajanvalkya,* claimed that prize without even discussing the subject. But lady rsikaa *Gaargee* challanged him and put series of questions regarding God, who was described the ultimate sustenance of the universe. In describing the characteristics of *God,* she asked him, "Is God such and such or like this? Yajnavalkya ultimately confessed and told Gaargee: "He is (*Neti Neti*) "Not this" He is far far beyond any description."

Hindu scripts also describe Him seated in *Svarga* or *Baikuntha*, high up. Perhaps this philosophy being older than other religions like Islam and Christianity, they borrowed this idea of God being in 4th or 7th heaven. According to the Hindu scripts God does come down to earth at times, when evil prevails over goodness and to destroy evil. This is called *incarnation (avataara)* of God. Islam and Christiantity do not go so far as to make God take some form and incarnate to help the good and to irredicate evil, but they have put middle men as prophets to help people and to manipluate them by putting faith in them and obey them blindly.

Veda condemns this idea of incarnation of God. He is akaaya without a body. He is aja never born and is amoorta, without form or shape and is *(a)* beyond *(moorta)* measures and dimensions.

Christians, Muslims absolutely depend on God for all their actions and His favours. Islam teaches that nothing happens waithout His will and they always expect and pray for His favours and say "*Inshaa Allah*" "it will be as God wishes to be "

According to the Vedic Teaching God is like vast clear light, which is formless, but its effect gives form to different things, which reflects differently. So also the effect of God's presence and His guidance is perceived differently by different souls, depending upon their own purity and senstivity.

In Yajur Veda (XXXV-14) He is described:-

> *"Aganma jyotiḥ uttamam"*

May we approach Him, who is most Illuminous & Glorious, Just as light, passing over foul or fragrant places, does not acquire the foul or the sweet smell of the objects, so also God has nothing to do with ones evils or good deeds. This has been beautifully expressed in *Kaṭha* Upaniṣad:-

> *"Sooryo yathaa sarvalokasya chakṣuḥ, na, lipyate*
> *Chaakṣusaiḥ baahya doṣaiḥ"*
>
> *Ekas tathaa sarvabhootaantaraatmaa na lipyate*
> *lokaduhkhena baahyaḥ*

(Katha Uṗ II-ii-11)

Just as *the* light of Sun is the cause of everything made visible but *(na lipyate)* itself is not smeared by those objects.............so *(Aatmaa)* God *(na lipyate)* is not involved, effected *(loka duhkhena)* by any external evils. He is neutral to all. He inspires and guides the souls for their good.

This is also expressed in Geetaa:-

> *"Na aadatte kasyachit paapam, na chaiva sukṛtam vibhuḥ Ajñaanena aavṛtam jnaanam tena muhyanti jantavaḥ*

(Geetaa V-15)

(Vibhu) The all pervaiding God (na aadatte) does not take the evils and sins committed by persons as a favour or pardon him, *(na chaiva)* nor *(sukṛtam)* deprives him of his good deeds by condemning him. *(Jantavaḥ)* People *(muhyanti)* go astray, when their own *(jñaanam)* knowledge and vision *(aavrtam)* is prevailed upon by their *(ajnaanena)* ignorance or vicious intentions.

The same view of God's non-involovement in deeds, and intentions or faiths of individuals is expressed in *Bṛhdaaraṇyak upanishad* thus:-

> *"Puṇyo vai puṇyena karmaṇaa bhavati, Paapaḥ paapena eva iti"*

(Bṛhdaaranyaka III-2-13)

(Puṇyaḥ) a pious man becomes pious *(puṇyena karmaṇaa)* by his pious deeds, *(paapaḥ)* and is sinful by *(paapena)* committing evil.

It is said again :-

> *"Puṇyeṇa puṇyalokam nayati paapena paapam"*

(Puṇyeṇa) by pious acts *(nayati puṇyalokam)* one attains virtuous mental status, *(paapena)* by evil acts *(paapam)* sins and sufferings.

All these verses express the views and experiences of great sages, that God shows no favours and inflicts no curses to any person. He has made person free and has given him full liberty to do good or evil. He will be judged according to his own doings. "Faith" in certain religion or on a Prophet, has nothing to do with Him. According to Vedic teachings, He had laid laws in this cosmos and has guided man, through veda, if one does not obey he suffers. Just as an administration lays laws to be followed for the social behaviour and if one does not observe them, he is condemned and punished or rewarded for good doings by the State. In the State every man in free.

Karma theory philosophy of deeds and their effects

According to several religious beliefs, God is located at a certain region. His agents (As angels) bring all the information about what the souls do on the earth. The fate of the souls, regarding their punishments or rewards, depends on several factors. Firstly it is the information given by the agents, secondly, it is the amount of *faith* one puts on the prophet, then the recommendations of the prophet and lastly the *will* of God. So the soul according to their belief, is a slave of God. He has no liberty of his own.

God's direct knowledge about the soul's doing, is none. It is all second or third hand, because, like a King, he is confined to his Throne far off in Heaven and all his informations pass through angels & prophets.. Poor soul has totally to depend on them for his pleasure & pains. The soul's own deeds do not count at all.

Another difference in the thinking about the fate of the soul is that, the soul after the death of his body is buried with its body in a grave and it has to be there till the Day of Judgement, which will come after the birth of a new world. So there is only one life for a soul and it is for this reason that it has to enjoy its present life as much as possible by eating, drinking & merry making. It will be on the day of judgement that a *fiat* (decree) shall be announced for each soul. That will be his 'fate' - That what he is to be and what sort of life one has to live - That is why at every event in life good or bad, they call it their fate or will of God. Poor soul is just a nullity. Why should it suffer for the doing or wish of God?

Vedic View

According to the Vedic teachings, soul is absolutely free to polish (improve) or tarnish itself by his pious or evil doings, and it is ones own acts and his tendencies and wisdom, acquired during his life which develops in him an affinity and compatability, to its next act, or even for its next life.

It is believed that when a person dies, it is not that his soul leaves the material body in *toto.* The gross part of the body is discarded by the soul at death, but still a finer and subtler form of "*material covering*", it carries with him. When this subtler sheath of matter also leaves the soul, then only it attains salvation but till the subtle sheath of material body (called *sooksama shareera)* keeps a hold on him it becomes the guiding agent after the death. It is this finer body's hold which makes the soul run in cycles of birth after birth.

There is a beautiful description regarding the behaviour of the soul between his death and its rebirth in *Brhdaaranyak Up.* (IV-3,9,10 & 11).

The subtle body consists of *mana, buddhi & ahankaara* and *Chitta.* These subtle components are (*mana)* mind (*buddhi)* his awakening and knowledge and (*ahankaara)* - self thrust & ego. All these factors are developed differently in different persons during his life by his doings and all these acts and thinkings, leave an impression on these components of '*sooksma shareera'*. Just as today one sees impressions imprinted on computer disc, leaving even memory, impression for future guidance. All these components of *sooksma* body, which are coordinated with *chitta*, the consciousness, develop an affinity in souls, which leads the soul to its compatible body and there the soul with its subtle covering settles down and develope a (*sthool*), gross outer body.

In all this transformation of death and birth of a soul, God has very little to do, otherwise He would become partial. Then why should one pray to God? Because God resides in every one's soul. By prayers and devotion, one tries to get more contact with him and He, being Omniescent, All Bliss, the soul with His contact gets a mood and state of mind, which receives His inspirations, which is always pious, pleasant and blissful. To get His inspirations or to neglect it, again depends on oneself. He does inspire the soul of people, but if one's soul is polluted and tarnished by most evil deeds, he does not get His inspirations and this is called *(Aatma hanana)*, death of one's soul. It has, therefore, always been advised by all saints to have (*upaasanaa)* close contact and develop commune with Him for better inspirations.

New Chapter

EPITHETS OF GOD (AUM)

God has been given different names and people address Him by many names in their prayers, in almost all languages. He is named by realising His various Virtues. The maximum names given to Him is in Vedic literature, so much so that it led many Vedic Scholars, specially the Western, that Veda preaches polytheism. He is named *Agni Vaayu, mitra, vishnu Shiva, varuna maatarisvaa* and so on. Which made them feel that Aryans worshipped many Gods, but their this misunderstanding would have vanished if they had paid their attention to *Rg Vedic* Hymn I-164-46 which clearly mentions that.

> *"Ekam sadvipraa bahudhaa vadanti aqnim yamam maatarishvaa, Indra, mitra divyah suparna, qurutmaan etc. etc."*

It syas *(Ekam)* He is one, but *(Vipraah)* the wise *(Vadanti)* call him *bahudhaa* by countless names like Agni, Yama, Indra & mitra....

Mahrsi Swaami Dayaananda Sarasvatee realising this misunder-standing about Veda, in the very first chapter of his Magnum Opus, *Satyaarth Prakaasha ("The Light of Truth")* he explained a 100 names, occuring in the scripts pertaining to God. But out of all names attibuted to God, he opined in the very first line of the same work, that *AUM* is the best and most appropriate epithet given to Him and he refers many Vedic hymns and Upanisads to support this view:-

1. *"AUM" Kham Brahma", Yaju XL-17*

   Aum is He, who pervades the whole cosmos as does the vacuum space.

2. *"AUM" - iti etat akṣaram udgeetham upaaseeta"*

   Aum, who is immperishable, is the only one to be worshipped and communed.

3. *'AUM' - iti etat akṣaram idam sarvam tasya upavyaakhyaanam"*

   AUM is one who is eternal and the whole cosmos is His description. (*Maaṇḍookya* Up. I. Hymn)

4. *Sarve vedaa yat padam aamananti tapaansi sarvaaṇi cha yat vadanti, yat ichchhanto brahmacharyam charanti, tat te padam sanqraheṇa braveemi, "Aum iti etat" (Kathopaniṣat I-2-15)*

The sage teaching to his apostle *Nachaketaa* says:-

"All the Vedas, what in one word teach, and all the saints practising various penances and hard life, and various people who practise controlled life of celibacy say, that *one* name most concisely told about God is *"AUM"*.

All these verses clearly suggest that 'AUM' is the only and most appropriate epithet which can be attributed to Him, and they also State, it is the most concise form of expressing His attributes. If we say God is (*Akbar)* Great, or Just, Kind Blissful, all such names express His only *one* attribute separately. Then what is special about this word '*Aum*' which apparently seems to mean nothing?

We explain the significance of this single word 'AUM' (OM). (A.U.M.)

This is a compound word, likse a formula of 3 letters *AUM* and the M is spoken softly because it has no vowel, so it is to end abruptly which can be expressed by puting *hyphon* below the letter M. The correct way of writing this word is "AUM"

These letters and the hyphon like symbol at the end, represent different phases & processes (like a chemical or mathematic formula) in the creation of the universe.

THE HYPHON STAGE

The unperceptible little line (hyphon) below *M* represents nothingness or extremely imperceptiveness.. It represents that stage of cosmos, when it could neither be called "non-existent" nor "existent", as is described in *Ṛg Veda* (X-129-1) :-

"Na asat aaseet na sat aaseet tadaaneem"

(tadaaneem) at that stage *(na asat aaseet)* neither "non-manifest" form existed, *(na sat aaseet)* nor the 'manifest' cosmos existed. In simple words one could not say it existed nor could say it did not, but the presence of that little hyphon does mean that it did exist, though in a dorment non-functioning state, but at times to come, it will be made to develop into immense dimensions.

After this letter, (moving left-word as is in arithmetic) is the letter m of AUM. This letter stage 'M' Stands for *mental activities.*

STAGE 'M'

Before undertaking any project or a problem one has to do a lot of mental thinking, desgning and planning to make it a success. This stage of mental designing is more important in all fields of life, like an engineer, a businessman, a lawyer, a General of Army or an Architect. All of them have to mentally work out in details, in a most peaceful mood, all the aspects of the enterprise or an invention.

At this stage there is no physical activity, it is all mental work. It is believed, even God, thought and designed of creating the universe as is said *"Sa aikṣat bahusyaam"*...." He visualised to develop a creation," and it is by His[5] vision and control that this universe came to being. So, the stage of mental development of a blue print, is essential before any active involvement is made for a successful enterprise. This is what *M* stands for.

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[5] God's acts even thinking is without any effort as is stated:- **"Svabhaavikee jnaana bala kriyaa cha"** (Shvetaashvatara up VI-8)

STAGE 'U'

After this mental Blue print stage, is the active stage of action. This stage in 'AUM' is represented by *'U'*. U stands for *Ugrataa,* acute active stage. It is the stage of creation. In veda it is the *Hiranyagarbha, vaayu and Taijas*, stage. These terms mean stages of Irradiation, impulsive forces and heat etc. In other fields like that of industry and business, it is the manufacturing and movement of commodities etc. In architecture it is the stage of construction of a building, according to the blue print. In short this stage is indicated as U of AUM. and is the stage of completing the creation leading to the next stage of 'A'.

STAGE 'A'

It is the stage of embellishment of the created universe and its smooth and beautiful running and preservation. This stage is called *Viraat,* fully Developed cosmos, having all kind of manifest activities etc.

AUM

The word 'AUM' (OM) thus conveys the various stages of creation by God, from the (*asat)* non manifest state of matter to the (*Viraat*) fully developed and perfectly functioning cosmos, as its creator and Master. He is symbolized by these stages and letters, *AUM*. Other epithets given to God, convey only one attribute, as, when He is said to be (*Sarva shaktimaana)* the all mighty, or (*Nyaayakaaree),* "The Just". All such names convey only *His* some specific single attribute, His (*Vijnaana)* Omniscience in creating such infinite corrdinated coordinated cosmos in which so many physical, chemical, biological laws function, automatically and faultlessly. Because, the word *AUM* implies such vast meaning and description of God, it is therefore, the best and supreme name of God.

It is for this reason most of the sages praised Him by this epithet, as *Mundaka* up (I-1) States:-

> *"Aum iti etat aksram idam sarvam, tasya upavyakyaanam"*

That is :- "Aum"(*idam sarvam)* describes all what all this is and is (*upavyaakhyaanam)* a concised and complete description of (*Aksaram),* the Imperishable, Eternal Lord" So there is no other name so perfect which can describe God. This word *AUM* is also called *'Udgeeta'* [6]- which does not mean to be recited and sung loudly, but it also is composed of (like AUM), *(ut)* high potential energy stage, *(gee)* activities by the flowing energy in the universe changing to *(tha)* static forms. This word also means the attribute of God, who converts the non manifest form of universe into manifest form.

One finds many people are carried away by a version that recitation *(Jaapa)* of AUM, will bring them closer to God and, therefore, they recite this 'Aum', 'Aum', even thousand times, with the help of rosary beads. But only recitation means nothing, it is only a mechanical process and sage Paatanjali mentioned that real *(japa)* recitation means:-

> *"Japas tadartha bhavanam" (Yoga Darshana)*

Japa in reality means to realise the meaning of the word, to meditate deep on its meaning and then inculcate it in practice. This is the real meaning of *Japa* or recitation. Just to say *Allah: Allah* or God, God. or *Aum: Aum*, means nothing. This is what Paatanjali explains- The sages[7] of yore, when thought of Aum in this form, they realised Him in that cosmic form in their meditation and when went in a trance they in ecstasy uttered:-

> *"Poornamadah poornamidam, poornaat poornam udachyate, poornasya poornam aadaaya poornam eva avashisyate, Aum Kham Brahma: (Brhdaaranyaaka Up V-i-1)*

Oh: Yonder behold in cosmos everything is complete and perfect, *(Poornam idam)* so also close to me all is perfect *(Poornaat)* by that perfect God, *(Poornam udachyate)*. This whole cosmos is perfect. *(poornasay)* Out of this *(Poornam)* whole cosmos *(aadaaya)* if whole is taken away *(Poornam eva)* even then *(avashisyate)* what remains is perfect & complete.

It means: "Eternity minus eternity,is still Eternity". (AUM) God *(Brahma)* is infinite *(Kham)* ubiquitous like space. This is the real realisation of God. It is to identify oneself with Him, and then feel *(Brahmatva)*, his magnanimity in ones self.

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[6] **Chhandogya** Up I-3-6,7

[7] **Sage** Yaajnavalkya

CHAPTER-11

"GAAYATREE"

Besides the recitation of 'AUM', it is also advised to recite '*Gaayatree*' hymn. This hym is also called "*Guru Mantra*", "*The Secret word*", whispered in the ear of an apostle by the priest or one's *Guru*. It is like baptism.

Atharva Veda mentions '*gaayatree*' as "mother of Vedas". (*Veda maataa*) :-

> *"Stutaa mayaa vardaa vedamaataa, prachodayantaam paavamaanee dvijaanaam, Ayuḥ, praanam, prajaam, pashum, keertim, draviṇam, brahma varchasam; mahyam, datvaa vrajata Brahma lokam".*

(*Artharva Veda XIX-71-i*)

It means :

103215

I praise the Bestower of many boons, the (*Vedamaataa*) the Mother or origin of Vedas, (*prochodayantam*) the inspirer and (*paavamaanee*) purifier (*dvijaanaam*) of the wise, Bestower of (*aayu*) life, (*praaṇa*) energy (*prajaams*) progeny, (*pashu*) cattle, (*Keertim*) fame, (*dravinam*) wealth and prosperty and (*brahma Varchsam*) and bestower of universal vision in life to everyone.

(*Mahyam datvaa*) After enjoying all these endowments in life with a broad vision, I renounce them now and identify myself with the Lord."

This hymn indicates that if *gaygatree* is properly understood and practised - one can enjoy happy life and after developing a vast universal knowledge and vision in life, one can develop deep commune with Him.

WHAT IS GAAYATREE ?

Gaayatree is described in Chhandogya Up. Thus :-

> *"Gayatree vaa idam sarvam bhootam, yat idam kincha;*
> *vaag vai gaayatree, vag vaa idam sarvam bhootam,*
> *gaayati cha traayati cha"*

(*Chaandogya* III-12-1)

(*Idam sarvam bhootam*) all what is created, is due to *gaayatree*. (*Vaag vai gaayatree*) Gaayatree is the driving impulsive forces in cosmos. (*Sarvam bhootam*) all the multifarious procreations, (animate and inanimate) (*gaayat*) it energizes, (*traayati*) preserves and protects.

The word '*gaayati*' (in this *shloka* is) translated as '*Sung*', because before this word in the verse, the word is vaak which is said to mean '*Speech*'. So the speech which is sung, is *gaayatree*. But we have translated *Vaak* as impulsive forces and *gayatree* as energizing agent. We will prove our contention by the next verses of the same book. *Chhaandogya Upaṇisat* thus presents 'gaayatree' in physical fields.

Brhadaaraṇyaka also praises *gaayatree*, practically in the same physical strain. it describes:-

1. *"Bhoomi, antarikṣam, dyowth, iti aṣtow akṣaraani;*
   aṣta aksaram vaa ekam gaayatryai padam etat"
   (V-14-i)

It means :- "*Bhoomi, antarikṣam* and *dyow*, when counted make eight letters, (in sanskṛta script). These eight letters are one (padam) phase or part of *gaayatri*.

2. *"Ṛcho, yajoonṣi, saamaani, iti aṣtow akṣaraani; aṣta*
   akṣaram ha vaa ekam gaayatryai padam etat (ii)

Also : "*Ṛchaa yajoonṣi saamaani*", *again make another* eight letters. This is another aspect of *gaayatree*, consisting of eight letters.

3. *"Praaṇo apaaṇo vyaaṇa" iti aṣtow akṣaraaṇi, aṣta*
   akṣaram ha ekam gaayatrai padam etat (iii)

(*Brhadaraṇyaka* V-XIV-1,2,3)

'*Praaṇa, apaana, vyaana*'' are another set of eight letters of gaayatree. These eight letters mean another field of *gaayatree*.

Now, we find there are three sets of eight letters, which all count together to make 24 letters. Gaayatree meter also has 24 letters.

Each set of eight letters, functions in different field. The first covers (*Bhoomi*) planets (*antarikṣam*) the interactions in the space and vacuum and (*dyow*) the kinetic irridiating energy sources, like stars, quaasors etc.

This set of *gaayatree* deals with the cosmic field.

The second set - *Ṛchaa, yajunṣi* and *saama*, deals with the *''Traividya''*, the three aspects of acquiring knowledge - the *Rchaa* - the theoritical or the didactive part, (*Yajunṣi*) the applied aspect and (*saamaani*) experience of coordination and balancing of theory and practice.

This second set, covers all the knowledge of various physical sciences and their proper applications.

Then there is another field of *gaayatree* mentioned as :-

''Praaṇa, apaana and vyaana''

This set deals in the biological field. It teaches all about (*Praaṇa*) high (*apaana*) low and (*vyaana*) the proper propogation of life energy in all living beings. Gaayatree by this set indicates to learn all about life cycles and to improve life and enjoy best health.

So gaayatree by these three sets of knowledge, covers every field and that is why it has been called *Veda ṃaataa*.

Yajur Veda, yet describes gaayatree in another field.

''Pṛthvyaam Viṣṇu Vyakransta gaayatreṇa Chhandasaa''

(Yaju II-25)

which means :-

(*Pṛthvyaa*) everything on black planets, like our earth, is governed by *gaayatree chhanda*.

'*Chhanda*' is a derivative of root '*Chhadi*' which means to cover, protect by various fields. How does gaayatree perform its this function of protection on earth ?

The author of *Bṛhdaaraṇyaka Up* gives an interpretation of this word gaayatree, which explains how it protects the earth :-

It mentions :-

> *"eṣaa gayaanstatre, "praaṇaa vai gayas", tat praaṇaanstatre;*
> *Tad yaa gayaaṇstatre tasmaad "gaayatree" naama".*
>
> (V-XIV-4)

It means :-

When it is said "(*gayaanstatre*)" it means protection from *gaya* and *Praaṇaa vai gaya*, verily "*gaya*" means (*praaṇa*) strong forces. So, *gayaṅstatre* means '*protection from violent forces*' and that is why it is named *gaayatree*. So gaayatree means some systems or agents that protect from various violent and dangerous forces like, solar irradiations (*vṛsaakapi*), constantly being showered on planets like dangerous cosmic rays, Xrays, Ultra-violent rays, destructive particles like alpha, beta, gama, photons etc. They are very apt to damage & destroy whatever is on the surface of the planets like our earth, its rich fauna and flora.

How does it protect from the bad effects of those violent energy forces ?

YAJUR VEDA II–25 ,It is mentioned in veda that there are systems or arrangements which are named '*gaayatree chhanda*'.

Gaayatree Chhanda ? How it functions :-

The earth is surrounded by an atmosphere of air. The air blanket surrounds the earth upto a thickness of a thousand miles. This covering is the protecting medium, called *The chhanda**, the covering. The violent particles by the time they reach the surface of the earth, are destroyed or become very weak by the air blanket and instead of causing damamge, help in the life of the flora and fauna by their energy. This is one way, the *gaayatree* is protecting the earth from harmful agents. The *air-umbrella* is one aspect on gaayatree.

There is another way the *Gaayatree*, protects the earth from various external forces. *Gaya***, we have already said means - force. We know that our earth, in its interior is extremely hot, so hot that all what exists in it, is in a molten condition, and with the rotation of the earth, all the molten material in it, also rotates and spins inside. This rotation of material inside, develops a magnetic field which develops a strong magnetic field around the earth. When various violent and dangerous energy particles shower on the earth, before they reach the earth, the earth's magnetic field repelles most of these violent forces back and thus save the earth from their damaging effects. Thus the *'gaya'* or powerful forces (*magnetic*) of the earth protect us and our life, therefore, it is called *gaayatree*, the protecting system.

We have explained the physical systems of *gaayatree* which means, it saves by its powerful force of repulsion and by its covering the earth with a sort of blanket of air etc. Because it protects us; therefore it is called *gayatree*.

But what is the significance about the *gaayatree* hymn given by the *'guru'* to his apostle.

All Vedic hymns have meters, called *chhanda* and *"Gaayatree chhand"* has 24 letters. There are countless Hymns which have 24 letters they are all *'gaayatrees'*. But there is a special hymn which is known as gaayatree hymn, which is given special importance. We quote that hymn below :-

> *"Bhoor bhuvaḥ svaḥ tat savitur vareṇyam bhargo,*
> *devasya dheemahi, dhiyo yo naḥ prachodyaat"*

At two places that is in Chapt. XXII-9 and XXX-2, the first three words *Bhooḥ, bhovaḥ,* and *Svaḥ* do not exist and it is only in XXXVI-3 that they exist. The *Gaayatree* hymn as mentioned before, consists of 24 letters, and *Bhooḥ bhuvaḥ* and *Svaḥ* are extra. The hymn begins with "*Tat Savitur*............... making 24 letters.

---

* **Chhanda** is a derivative of root **Chhadi apvaranee** to cover up.

** **PRANA VAI GAYA** (BRAHDAA UP VXIV–4)

Why the above mentioned hymn has been selected by the preceptor for his apostle ? It is because it teaches most lofty ideas to a child for him to become a noble and pious person.

(*Tat Savituḥ*)"He alone is the creator of (*bhuḥ*) all what is manifest world (*bhuvaḥ*) and also of what is being created by various interactions in space, (*Svaḥ*) and also of all the energy supplying sources. (*Vareṇyam*) It is He alone who is always to be communed because He is (*bharga*), All Holy, (*devasya*) and is the bestower of everything we need. (*Dheemahi*) We should always keep Him in our mind and hearts. (*prachodyaat*) May He ever persuade and guide (nah) our (*dhiyaḥ*) intellegence, emotions & inspirations for ever good.

Because this hymn guides each person, to be close to Him, to get His inspirations and guidance, who is all Biss and Holy, this hymn has been selected to be the "*Gurumantra*".

In explaining the vedic gaayatree we have tried to bring out its various fields of actions as conceived by various sages of yore, and veda.

It is further sad to note that *gaayatree* today is confined to just a *single* hymn and it is also believed that its repeated recitation will bring them bliss and happiness, without understanding its cosmic perspective.

CHAPTER-12

THE SOUL

According to the Veda (Ṛg I-64-20), soul is not a creation of God, as confessed by some religions. It is eternal and it never dies as says Lord Kṛṣṇa in his Geetaa :-

> *"Vaasaansi jeernaaṇi yathaa vihaaya navaani gṛhṇaati navaani dehi"*
>
> (GEETA II-22)

It states :-

Just as, (*dehi*) master of the body, the soul, (*vihaaya*) after discarding (*jeernaaṇi vaasaansi*) old and worn-out clothes (*gṛhṇaati*) replaces them with (*navaani*) new and fresh dresses, in the same way the soul discards the old, worn out or sick physical body, which dies. It is said again that :-

> *"na mṛyate jaayate kadachana"*
>
> (*Geeta* II-20)

The soul never dies, nor is born. It is his wrapping, the outer physical body, which is born, and dies.

Atharva Veda (X-8-27) beautifully describes the various forms, and shapes, the soul acquires by his deeds, mental equipment and affinities in these words :-

> *"Tvam stree, tvam pumaan asi, tvam kumaara uta vaa kumaaree",*
> *"tvam jeerṇo daṇḍena vanchasi, tvam jaato bhavasi vishvato mukham"*

(*tvam*) you are, in one life a woman, in other (*pumaan*) a man, (*kumaara*) a boy or (*utavaa*) verily (*kumaaree*) a girl. (*jeerno*) When old (*vanchasi*) you walk (*dandena*) with a club, (*tvam* jaato), you are born (*vishvato mukham*) with countless faces or forms. It means, the soul itself does not die, but it is its outer form or its body which decays and dies. Soul is thus eternal.

Various great sages of ancient India, also realised the immortality of soul and mentioned their experiences and opinions in various *Upaniṣads* & *Darshans*. The sage mentions in *Kaṭha Up.* (I-2-18):-

> *"Ajo nityaḥ shaashvato ayam puraaṇo,*
> *Na hanyate hanyamaane shareere"*

It means, that the soul is (*aja*) never born, it is (*nitya*) eternal. (*shaashvata*) everlasting; (*ayam*) it is (*puraanaḥ*) existing from eternity, (*Na hanyate*) never killed, (*hamyamaane*) in the dying or destructable (*shareere*) body.

And *Kaṇaada* the great philosopher and scientist (the first author of atomic theory) states in his work "*Vaisheṣika Darshana*" (II-i-24) :-

> *"Kaaraṇa guṇa poorvakaḥ Kaarya guṇo drstaḥ"*

That is, the (*guṇo*) the charactristics or specialities of the (*kaaraṇa*) - cause (*drstaḥ*) are seen or manifest in (*kaarya*) its effect or products.

For example, the properties of iron (cause) will be detected in all its products. The modern scientists believe that every thing is created from matter alone, because they do not believe either in God nor in souls. They also believe that matter, though eternal, is a dead inert entity and is without any conciousness. But we know that living being has conciousness in him. According to Kanaada's view, this consciousness must be pre-existing in the matter or mass, out of which he and his body is composed or developed, because the product must possess the property of consciousness of the cause, the matter. But matter is inanimate and a dead entity. So consciousness, in animate is not due to mass, but due to concious cause-the soul.

One may refer to us the modern computers, performing various miraculous calculations, as if it has a consciousness, which gives these results. But it is a wrong concept, because the computer, a machine, can duly give you the result of various data, which the conscious and living person feeds into this machine. It possess no consciousness, so all living beings, however small, have a conscious soul.

Then there are other philosophies like those of Islam and christianity, who believe in the existance of a soul in all living beings but for them it never existed, till God breathed his spirit in the body, made of clay) of the first man - Adam. All the souls for them are the property of God, because they are His breath, not any separate entities. They are absolute slaves of God, and so all the results of their doings be the doings of God, and whatever good and bad or evil is done, it is God's act and all the results are His wishes. Man is only a puppet and He is the puppet player. If this thinking is correct, then, the results of living beings doing, even of man, should be enjoyed or suffered by God not by man because whatever one has done is the dictate and the wish of God as is said, "*Inshaa Allah*", which means "as God's wish"

But according to Veda, souls are absolutely different entities, which are (*sat*) eternal and (*chit*) conscious. The main difference between soul and God is Bliss. "He" is (*sat*) eternal, (*chit*) conscious and (*aananda*) ever Bliss. Soul is not ever blissful. Soul is independent and free as it is said ("*Svatantrataa Kartaa*") free or independent performer. A man's life is partly free and partly dependent on the effects or fruits of his present (even of past) doings. He has enough of brain to improve himself in life by his good deeds. The effect of his doings are governed by divine and social laws. For example, there are certain laws made by society and the government, and all the results of a person's doing, result in pleasure of pains, governed by the social and governmental laws but otherwise every person is absolutely free in one's doings. So is in the case of God's administration. God does not interfere in one's doings, otherwise, He will become a party to the results and also He may be named partial or showing His favours or furies. He only inspires in the souls of people, when one does or even thinks of some good act or sends a shudder in his spirit when one thinks of doing something evil.

Lord *Krṣhna* also held this view and says :-

> "*Nādatter Kasya chit paapam, Na chaiva sukṛtam vibhuḥ,*
> *Ajñaanena aavṛtam jnaanam tato muhyanti jantavaḥ*"

(*Geeta* V-15)

It means that (*vibhuḥ*) the All Pervading God, (*na adatte*) does not take away or forgives (*paapam*) sins and evil doings, (*kasyachit*) of any body, (*na*) nor (*sukṛtam*) favours; (*jantavaḥ*) living beings; (*muhyanti*) make evil doings or lose their sense when (*jnaanam*) their knowledge and wisdom is (*aavṛtam*) enveloped by (*ajnaahena*) ignorance.

Lord Krsna means that God has no hand in the sufferings and happinesses of souls, it all depends on their wise or foolish acts. God is neutral.

Bṛhdaraṇyaka Upaniṣad also states :-

> *"Puṇyaḥ puṇyena karmaṇaa bhavati paapaḥ paapena"*
>
> (Bṛ. Upa V-4-5)

It says (*puṇyena karmaṇaa*) by acts of good, beneficial deeds (*bhavati*) one become (*puṇya*) - noble, and (*paapaat*) by evil doings, an evil person.

This also means that soul is at full liberty to do what he likes and reaps the fruit accordingly. God is only a witness and administrates the results.

As mentioned before souls are infinite in number, independent entities, besides God and matter. They are eternal, like the other two. They are extremely subtle and small. To give a crude indication of its subtleness, sage *Shetashvatora* states :-

> *"Baala agra shata bhaagasya shatdhaa kalpitasya cha,*
> *Bhaago jeevaḥ sa vijneyaḥ sa cha antyaaya kalpate".*
>
> (*Shvetaashvatara* Up. V-9)

"Hundredth of a hundredth part of the tip of a fine hair, may be taken (*bhaago jeevaḥ*) the size of a soul, which is (*kalpate*) always striving to attain (*antyaaya*) perpertual bliss or salvation, (*mokṣa*) freedom from birth and death and enjoy divine bliss".

All souls possess *common inherent faculties* or qualities. According to *Nyaaya Darshan* I-i-10, which states :-

> *"Ichchhaa, dveṣa, prayatna, sukha, duhkha, jnaanaani,*
> *aatmano lingani".*

That is, the *(lingani)* characteristics *(aatmanaḥ)* of a soul are *(ich-chhaa)* desires or likings *(dveṣa)* pervertions *(prayatna)* activities and efforts and *(jnaanaani)* various faculties and consciousness.

These qualities are common in all souls but they can be sharper or dimmer, depending of its purity or bondages. Again, as long as it does not free itself from the bondages of his deeds, it is held up or surrounded by another subtler physical body, called '*sookṣma shareeram*' - subsensual body. It is also called "*Antaḥ karaṇa*" or inner agent or instrument holding and forcing the soul to act. The soul is like a light bulb, but if the bulb gets a coloured coating, the light is hindered, depending on the colour and thickness of the coat on it. If the coloured coat is washed out or removed, the bulb becomes brightly lit agian. So, when this film or a coat of '*antaḥkaraṇa*' is got rid of, the soul becomes bright and pure and enters into the divine light and bliss - called *Mokṣa* or freedom, salvation.

This inner physical coat or '*antaḥkaraṇa*' consists of (*chit*) consciousness, (*mana*) mind (*buddhi*) knowledge, wisdom and intellect and (*ahankaara*) ego. All these agents, which can be different in different people, goad the soul to act differently and keep the soul tied down to its affinities and desires, which affect its next life. This idea is supported by sage Paatanjali in his Yoga Darshana :-

"Sati moole tat vipaako jaatyaayur vibhogaḥ"

It says, "(*sati moole*) as long as there are the ties of dead holding the soul, (*tat vioaakaḥ*) their effects shall guide the soul (*jaati*) to its next type of life, (as vegetable, animal or human etc.) (*aayu*) its duration in that life and (*vibhoga*) different or special provisions for pleasures and pains or happiness and sufferings."

Vedas and all the ancient scripts of various *rṣis* express this view that the soul is absolutely free to make his own destiny and is guided by '*antaḥkaraṇa*', the subtler body, attached to it.

Just as, we see, a software in a computer, which can hold thousands of memories, similarly, this subtler sheath around the soul, imprints, one's whole life's memories and their impressions and effects. These effects on one's mind (*mana*), like the imprints, and symbolically memories for soul's future guidance in this life as well as after death. The soul can clean off the impressions on the subtle (*sooksma*) body by his noble deeds wich will purify his mind, intellect and his ego (individuality) and consciousness and gradually may be, through repeated efforts in various lives, dissolve or discard this sheath, just as a snake discards its sheath and a clean soul shall be worthy of Divine bliss.

Lord Yogeshvar Krsna is also of this opinion, that the soul by repeated efforts and practise of noble deeds can detach itself from their fruitations and can obtain salvation - the Bliss. He advised this in Geeta (VI-45) :

> *"Prayatnaat yatmanasya yogi sanshuddha kilbisah,*
> *Aneka janma samsiddhi tato yaati param qatim"*

"A person, practising yoga and making determination to wash off his evils, he, through various lives, shall without fail, attain salvation". he advocates that deeds with good intentions and divine wisdom can obtain Bliss.

SEAT OF THE SOUL IN THE BODY

It is stated that :-

1. *"Hrdi esa aatmaa"* (Upanisat)
2. *"Hrt pratistham"* (Yaju XXXIV-6)

Both these verses and countless such statements in Veda, Upanisads and Brahmanas, mention that the seat of soul in the body is *Hrdaya*, which is misunderstood to mean *heart* of living being. But *hrdaya* does not mean heart, it means *brain* of a person. Etymology of this word, according to *Yaaska* is :-

> *"Harati Visayaan iti hrdayam, mano vaa"*

That is, whatever absorbs various sensations and impulses etc., is *hrdaya* or it also means, *mana* - the mind. Now *the seat of mind* is not heart it is the brain.

Chhaandogya Upanisad mentions :-

> *"Sa vaa esa aatmaa hrdi, tasya etat eva niruktam, 'hryam' iti..."*

(VIII-3-3)

It says, verily (*sa eṣa aatmaa*) this soul resides (*hṛdi*) in *hṛdaya*. *Hṛdaya* also mean *hṛ* to take away and *da* to give back. That is, any system or agent that takes or absorbs and gives back is *hṛdaya*. A simple example of this is a pump, which from one side takes in air, water etc., and then gives it a way by other system. Heart in sanskṛta is called *hṛdaya* because it also takes blood by some blood vessels and pumps out under pressure by other blood vessels. Brain also has this system. The brain and its appendex, the spinal cord etc., absorbs messages or sensations through *afferent* nerves and then reflexely or through brain sends messages through *efferent* nerves. Brain, not heart, is the seat of knowledge and wisdom. So, the soul must stay at this seat of knowledge. Moreover every part of the body, no, each cell directly or indirectly is under constant control and contact of brain. If a part of the body is cut off from brain or spinal cord, though heart may be supplying blood to that area, the paralysed part shall decay and die.

So, the seat of soul is in the nervous system, not vascular (blood) system, like heart and blood vessels as is commonly and wrongly believed.

PUNAR JANMA (TRANSMIGRATION OF SOUL)

(Process of Transmigration of soul or "Re-Birth")

Philosophy of all the religions, originating from Mesopetamia, like Judaism, Christianity and Islam, is that, when a person dies and is buried, he or she shall remain confined in its grave, till the creation of next world, when God will ask them to rise, and hear His declaration (fiat - fate) and judgement. This day is called "The Day of Judgement". According to these religions, as mentioned before, the soul (spirit) in a living person, is the breath of God, which he breathed in the clay-body of Adam, about 7700 years ago. The life of the world and the period when that day of judgement will be, is not indicated. The modern cosmologists believe that the world will come to an end after billions of years hence. So, if a person is buried today, his spirit or soul shall remain buried for billions of years hence and the one, who will die and be buried just a short period before the world will come to an end, his soul will remain confined in his grave only for an extremely short time. Why this injustice with people who would have lived long, be buried today, and be debarred from all worldly pleasures and happiness for billion years ?

This injustice does not happen in cases, who believe in rebirth of souls, who are independent entities from matter and God. When a person is cremated, it is his material body, which is burnt out, while the soul has already left the body with a Subtle material sheath.

PROCESS OF TRANSMIGRATION OF SOUL

SOUL'S PERFORMANCE DURING THIS TRANSFORMATION TO THE NEW PHYSICAL BODY, AND IN ITS EARLY NEW LIFE.

There is a beautiful discourse on this subject in *Bṛhadaaraṇyaka Upaniṣat* (IV-3) between the learned king Janaka and Ṛṣi Yaajnavalkya. Actually, the whole of the 3rd and 4th Brāhmaṇa or chapter IV deals with this subject.

One day when Yaajnvalkya visited King Janaka, the king asked the Ṛṣi an off hand question. He wanted to know, what guided one when there was no sun, moon or an artificial light. He was told, "then the person takes the guidance of speech or sound as one does in darkness. The next stage was "when one has gone to a state when all his faculties connecting him with out side world are gone or cut off which happens when a person is going to die and is unconscious. The *Ṛṣi* said at that stage, "It is one's own mental and intellectual light that guides him". He said it is just like when a person dreams in a sleep, he goes in a mental life, and with their help, mentally creates various objects and events. He creates buildings, various vehicles, cities, relations and celebrations etc. He may also create events of sorrow, fears and dreads. All what he is creating are *not real*. The houses in dreams, are no houses, people, no persons etc. They are all "mental creations", - vertual or false.

Before death, lying in that state, the soul has two holds or stands. The one in which it is in the present life and the one he is going to live, but the Ṛṣi says the soul has a third position, and that is what has been described "the intermediate" (*sandhi*), the subconscious or symbolic state. He describes it :-

"tṛteeyam sandhyaam svapna sthaanam"

(IV-3-9)

The third state is of joining the two holds.

In this state :-

"ubhe sthaanam pashyat, idam cha parloka sthaanam cha"

He visualises both the attachments, of this and the next life, what he is creating mentally. In this state, influenced by the awakened symbolic impressions and imbedded memories of his whole life, like a *"software" in a computer*, it designs and moulds a shelter for his next life. He is thus guided by :-

"svena bhaasaa svena jyotisaa"

That is :-

"His own mental light and own intelligent force, with the awakened past experiences". It visualizes the dorment impressions and under their influences, designs countless mouldings and finalises his next "shelter". The Rsi exemplifies this state of the soul, with an eagle (IV-3-19), who flies the whole day and in the evening, tired, it chooses a shelter for the night and settles down on it. So also, the soul after various designs and mouldings of a new body, leaves the present body, which dies.

After choosing the form, it enters the womb (may be it that of a plant or an animal) and there grows and develops with its various faculties. The soul with its own individualistic and characteristic activities, *moulds its future physical body*. One should not think that it lies dorment with no share of its own in the making of its *new* physique. The effect of mother's food and mental state, during the development of her foetus, cannot be denied, but differences in the physique and intellectual and mental aptitude in progenies of the same parents, prove the major share the individuality of the different souls plays (in different children) in their prenatal (before birth) Life.

The *Rsi* says, it is not that he remains in this (*sandhi*) "middle state" of life, when it was in the womb, but even after it is born with a new body, it is still being guided by its subtle body (knowledge, mind and ego etc.) and, he says, the behaviour of the soul at this state, too is like a big fish (IV-3-18) in a river, which swims some times towards one shore and at other time to the other shore. Similarly the soul during gestation and in early new body, is like that big fish which some times swims towards previous life and at other time to the newer life. The soul during gestation and in early postnetal (after birth) state, for some times; remembers its past life and at other times reacts to the present one. He is still in a dreaming, subconscious, symbolic state of mind and he still creates mental, pleasant or unhappy or fearful events. Thus, he either smiles or weeps in its eary new life, without any apparent cause. He sees or hears nothing at this state of life, though he looks to every thing but it means nothing to him. All the physical agents only generate a sensation, no perception or conception at this early stage, but gradually with more and more stimulti of this new life, through his five senses, he gets more and more attracted and adhered to this life and gradually forgets its past and thus from its subconscious stage, it *emerges* out into the *conscious state of the present life* (IV-3-16). The *Ṛṣi* thus describes this process of transformation of soul, vividly and scientifically. We have explained the process and the vehicle of soul, (SOOKṢMA SHAREERA) helping it to create and settle into its would be shelter (body).

One may be apt to doubt the conception of a subtle body (*sookṣma shareera*), holding the soul as a sheath or a covering which guides, designs and moulds the next body.

We would like to explain the functioning of the Sookṣma Shareera (the micro–body) the way a modern computer works.

We would like to explain this through the modern computer, which works with a medium called 'software' on which are inbedded impressions, which appear on the screen of the computer T.V.

Again, we would like to present another biological example where the deep seated impressions function in moulding and giving a form to a new thing. It is accepted that all living bodies are made of cells containing nuclei which again contain chromosomes, consisting of beeds of genes and each gene contains proteinous DNA & RNA. If all have similar DNA and RNA, how is it that a cat's RNA will not generate a dog and so on. What is there that remembers to generate a cat by a cat (inheritance) and generate species of same species ? The mechanism made by nature again is the concept of a medium which would guide the formation of a similar new body. It is concluded that RNA function as a messenger to make a templet and it is by this templet that the species inherit its characteristics. Thus the concept of subtle body around the soul, made up of codes, imprinted during the whole life of a person is not unscientific. *It is this what guides the RNA.* It is rather complementary to the Indian philosophers and scientists to concieve this *'software' like medium, called "subtle body"*, designing, moulding, transferring the soul to the next life, into a new form or body.

Chapter–13

EDUCATION

Education is very essential for every person because it widens the field of vision of life and helps him to better his life in every repect.

Education means the act or process of imparting or acquiring general knowledge and of developing the power of reasoning and judgement. Our Sociologist even stated:-

> *"Vidyaa viheenaḥ pashubhir samaahaḥ"*

That is, a person without education and knowledge is no better that a beast.

In times of yore, the system of education was so efficient that there was none, who was not educated and learned. It is meantioned in *Chhandogya Upaniṣat* V-11-5 that sage Uddaalaka awith many other colleagues went to king Ashvapati, of *Kekaya* to learn the science of "*Vaishvaanara aatmaa'* the Central cosmic force that drives the universe. The king welcomed them and inspiringly introduced himself in these words:-

> *"Na me steno janapade na kadaryo na madyapḥa, na anaahitaagni na avidvaan, na svairee, sveriṇee kutaḥ?"*

(*Chhand UP V-11-5*)

"Oh: my ;Reverend: I declare before thee that in my (*Janapade*) domain (*no stenaḥ*) there is not a single theif, (*na kadaryaḥ*) nor a miser who does not donate for good causes, that is not a single person who is poor, miser (*na madyapḥ*) nor any, who uses any kind of intoxicant; (*na anaahitaaqni*) nor any, who would hinder social progress and prosperity *(na avidvaan) nor one who is not educated* or wise (*na sveree)* no immoral or adultreter (*svairinee kutah)*, how can then there be any immoral woman."

This is what a wise good king could boast, standing before most revered sages. The system of education should be such that there be no illitrate nor devoid of knowledge and sense of social obligations.

Before the British people came to our country and started ruling us, the education had a very different motive. Education looked after the individual's personallity, his knowledge, wisdom and social behaviour. In the past, the moral of a person, was esteemed more than his material possesslions. THe person was judged (*Na vidyayaa na vittena)* not by his (*vidyayaa)* academic knowledge nor (*Vittena)* by his money or possessions, but (*aachaara)* by his behaviour and conduct in society.

The Britishers, when settled down and had to rule our country, they needed hands, who would help them for running the administration. They then started educating Indian people in schools, and prepared them to read and write as clerks or '*Babus*'. They were a class which were not really educated but literate. There is a great difference between education and literacy.. Because these *Babus* were better treated and rewarded, all young people got attracted to this literate class. Many schools were opened on this basis and an army of *Baboos* were trained, who helped in running the British Government. Later on, when the administrators needed technicians, they opened Technical Schools & Schools for many branches of professions like Doctors, Engineers, Lawyers and so on. These Schools & Colleges, purposely neglected the moral and the social aspects of the students.

The Britishers who ruled for more than a few centuries, totally ruined the moral and social fabric of India. The pity is that those who took hold of the helm of the nation, after Britishers had gone, were or are products of the same system of education which the Britishers left here as a legacy. The mental set up of the Indian rulers has been cast in a foreign die, with the result that they could think of nothing beyond their British thinking. The country, though now free, is a worse slave, because though we defeated England, we have been badly defeated by 'English' ways which have a much stronger hold on our youngesters than what England had then on them, which may be due to our old and deep ingrained inferiority complex.

Our political leaders, who took the reigns of the Government after the Britishers left, had no practical experience of how and where to lead the nation and the subcontinent. They, when made the country's political and social constitution, again borrowed from the Western countries, because they thought they were better educated, wiser and more experienced, with an effect that they made most of our constitution by scissoring and pasting the borrowed laws from different Western countries. Some of the earlier leaders, who were more westernised, took to make India advance in the shortest time and dragged a very poor and illiterate nation with such speed, that a very wide hiatus developed between few more modernised rich people and the rest of illiterate and poor masses of population. This has made the poor poorer in these 40 years. It would have been perhaps, better if our leaders, thought of developing the country step by step, taking the masses with the rest. Modernization has proved very costly, and has affected every man's life. With limited capacity of buying and cost index soaring high, the poverty is bound to roll like an ice ball. The modernization and poverty are incomaptiable. What is the good of such rapid modernization, when people can procure no good food, clothes, shelter and essentialities? The money is inflated with low values. The Western modernization does not suit and agree with our civilization and culture. In our eyes, simple but proper wearing, simple nourshing food, and a simple house, and high morals were most valued. Unforunately, in the persent set up all moral and social values have vanished. Everyone is for oneself, for all gains and comforts.

The West, accordingly to our culture, is follower of *Virochana,* who was the king of *Asuras,* as described in *Chaandogya* Upaniṣat. It is mentioned in Chhandogya Up. (VIII-7th, 8th Khanda) that once the king of *Devtaas, Indra* and those of *Asuras, Virochana* approached Prajaapati, to know about the science of soul. At proper time Prajaapati told them to wash their bodies, anoint and decorate themselves with gorgeous dresses and ornaments and present themselves before him, When they came to him, well bedecked and ornamented, Prajaapati took them to a pool and asked them to view themselves, how beautiful their bodies looked. "*Yourself*" is as you see here, this is what you came to learn, go back and look after yourself." Both were very happy and went away. *Virochana* on reaching his people told them to enjoy themselves, each to only look after oneself and one's dear and that was the science of soul(self). Thence, those who followed the verdict of *Virochan,* are only looking to self and to ones own external appearances, comforts and pleasures.

In the case of Indra, the matter was different. He, on his way back, started contemplating, that the body after some time would deteriorate and will not remain so beautiful. With doubts in his mind, he returned to Prajaapati, who taught him the real science of self and the attributes of soul, that as long soul shall remain clung to the external material-coverings it shall never rest in peace.

West, as we see to day only looks to the external appearances and values, the external material possessions and wherever this civilization goes, people start valuing the external ways of living. India is victim to this civilization and there seems to be no chance of freeing herself from it as long our Rulers will remain the product of that education and shall follow and love the western philosophy of living. India was and is still a slave of the West. Though we are putting up hundreds, thousand of schools and colleges, we are not educating them, we are only making them literate.

One can be educated without being literate. Education means possessing knowledge and wisdom. Our grand fathers and grand mothers, were not literate, but they were wise and had experience of life. They looked after the household and their children and protected them fromal evils, instilled in them all virtues, and made them useful and asset for the Society. They made their progeny to follow strictly the Social laws. Society was above individual. Today the education, imparted in countless Schools & Colleges of all shades, is only to make them *"bread winners"*. The only object of getting education is to become a fit bread-winner. Once a person is settled, his education ends. If anybody studies further it is only to earn better bread, that is all. We find the same attitude even among the professionals. This sort of education in our term is called *"Arthakari vidyaa"*, knowledge of only making money. This *Vidyaa* was called (*Nikrsta Vidyaa*) of a very inferior kind of knowledge, which does not widen one's vision of life, rather his whole attention is absorbed in obtaining more and more material gains. We see its effects in our Society too. It is waning off the intellegent class. There are hardly people who read books and those who read, they read romance, sex and crime.

We used to start the education of the child not in a School, but from the Cradle- *the cradle of the mother's womb* as early as that.For us mother is the primary teacher. Mother's behaviour, food and mental attitude, all affect the foetus, which has also ben experimented today by various electronic contrivances. The pregnant mother had to have great restrains on her food, behaviour and thinking, to beget a good progeny. History is an evidence, when we say, behind every great man, there had been a great woman. So mother is the first teacher. Lord *Manu* says in his book *Manu Smṛti* (II-145) - that mother's status is thousand times higher than father in this field:-

"*Sahasram tu pitṛnmaataa, gourveṇa atirichyate*" (Manu-II-145) (*Maataa*) mother, (*gouraveṇa*) in status and position stands (*Sahasrena*) thousand times higher (*pitṛn*) than father.

Again, in the matter of education according to Shatapatha (XIV-58-2)

"*Maatṛmaan pitṛmaan aachaaryavaan puruso Veda*"

It says, to make a perfect child and an educated person, one needs a wise mother, a learned father and a highly pious and well versed preceptor. According to this statement also, primary teacher is the mother.

After the mother's contact and education, which is not through books but by proper contact and love, the next responsibility falls on the father. Today, the children are absolutely devoid of most valuable and primary parternal education. The present parents have no time to observe what their children need or are doing. They are busy in other fields. The father thinks his only duty is to provide food, clothing and schoooling and his responsibility ends. Actually his duty with the growing child is to watch his activities with benevolence and to channalize his life-flow smoothly. When *the child meets some difficulty*, if not helped the child is apt to fall into some complexity which will haunt him through out his whole life and make him miserable and obstruct his progress.

The third *Guru* or teacher to help him in the growth of his knowledge is his preceptor, whom we called '*Aachaarya*' not teacher. A teacher can teach literature and make him literate but that won't *make* a child perfect. The *aachaarya* is his conducter. builder. He is more important. according to our way of teaching. It is therfore, advised my Manu I-109.

"Achaaryah parmo dharmah shruti uktah smaarta eva cha,
Tesmaat asmin sadaa yukto nityam syaat aatmavaan dvijah"

It is (*aachaarah*) the moral-conduct and behaviour of a person what is (*parmo*) most essential for (*dharma*) social obligation, (*Shruti smaarta eva cha*) prescribed by Veda and penal laws. Therefore, it should (*sadaayuktah*) be always observed by (*dvijah*) all wise and noble people.

In our eyes moral conduct is more valuable than age, money or learning. The (*aacharya*) Preceptor builds the morals of the child, besides imparting knowledge. A person with lot of knowledge of all kinds of sciences, if is void of good moral and social conduct, can be a devil and most dangerous to society. But the same knowledge with great regard for others can give great happiness to self and others as Veda mentions:-

"Vidyayaa amrtam ashnute" (Yaju Veda XL-14)

"The proper knowledge leads to (*amrtam*) eternal peace and happiness for which (aachaarya) social bindings and behaviour is essential."

To thoroughly inculcate the moral, the human and spiritual feelings in a student teacher's relation is most important. The custom was that when the child grew up and developed some sense and awakening, which was between the age of 6 to 12 years, the child was weaned off from the narrow field of parents and was sent to Convents called *Guru-Kula* - Guru's Home. These Homes for girls and boys were always *Separate* and far apart. There was never a co-education. Before the children were sent to these *Homes* they had to undergo a "*Sacred Thread*" cermony.

"SACRED THREAD"

When the children reached the age between 6 to 12 years, depending upon their individual intelligence, they were caught early to start discipling them. So far they had been free lancers but now when they have developed some family and social sense, we wanted them to be harnessed, so to say, at a tender age. As a symbol of harnessing him, we asked him to wear a three fold thread round his body. which passes over his left shoulder and under the right arm pit. The thread was offered by a learned priest or a person, who explained to him the significance of the thread wearing. He was told that from this day onward, he was no more for himself but was to restrict his behaviour and thinking in the interest of the family, society and nation and human race, gradually as he grew older & older.

The thread consists of 3 threads. Why three? They represent symbolically, his three duties. namely - towards parents & relations-called (pitṛna) paternal obligations. Second obligation is towards physical agents to learn, air, rain, sun etc. etc. also called (devạ ṛna) and thirdly his obligations to the wise religious teachers and institutions, called *(ṛṣi-ṛna)*

The three threads also stand for the attainment of his physical, intellectual and moral or spitirual growth and developments. He has to look towards his body growth, observe pysical laws that will not cause ill effects on his body. Good food, exercise, celebate life and cheerfulness help his physical growth. He was to improve his intellectual growth, by studies and practical life. Thirdly, great attention was given to the development of his social, moral and spirtitual aspects.

A person who has developed his physique, and obtained good knowledge, can be a devil and very dangerous, if he has not developed his social and moral outlook. Therefore, a great care was taken to look after the moral, and social growth of the child, because it is only then he would be of any help to the society. He was to be moulded to be a socialist in true sense. The modern system only looks after the teaching of the Reading, Writing & Arithematic and abandons the 4th, the religion which means his social and moral obligations (not religion in the orthodox meaning).

In India, woman is regarded with highest esteem and for this reason all great social forces and customs also are categorically represented as women.

"SARASWATEE"

Education is represented as a godess - *"Saraswatee"*. This lady is pictured as the godess sitting on a Lotus flower, in a pool of water. She has 4 arms and 4 hands. She is holding in one hand a *book*, in the other a *rosary* of beeds and with other two hands, she is playing a *Veeṇaa* a string musical instrument. All these objects represent differently- The Book represents, theoretical knowledge.. The rosary, which consist of many beads, tied by a common thread passing through them, when one plays on the rosary, one bead pushes the other in front of it, which pushes next, making the rosary move constantly. The significance of putting a rosary in the hand of *Sarawatee,* means that, though one had acquired a theoretical book knowledge, he is useless, if he does not know how to coordinate and tie himself with others, and have not learnt to help other's progress. The main object of education was to learn and thoroughly coordinate oneself with others and help the community & nation in its progress, instead of only looking after one's own progress and profits.

The playing on Veeṇaa, (the musical instrument), means coordinating the theoretical knowledge of the musical tunes pitches of a particular *raaga* to the practical playing on various strings to get the required tune. This analogy of *Saraswatee,* is a symbol of teaching, educating and preparing people with knowledge, at the same time to train them to coordinate with other members of the society and be a great asset, not only be an individual entity. The 'Sacred thread', which he wears all his life, reminds him his this vows and obligations towards the society and nations.

Once the child entered the Guru's Home, he lived there as a family member. The preceptor behaved like a father and his wife, their mother. There they all lived together, ate together and generated a very happy and pleasant atmosphere. Before they started each meal, they avowed thus:-

> *"AUṂ' Saha now avatu, saha now bhunaktow, saha veeryam Karvaavahai, Tejasvinow adheetam astu, maa Vidviṣaa Vahai".*

It means:

Oh, Lord of the cosmos: may (*now avatu)* we always protect and look after each other, *(saha now bhunaktow*) together may we feed and nourish each other, *(Saha*) together may we (*veeryam)* develop energy and strength and enjoy it (*now*) may we (*astu)* make all (*adheetam)* our studies and learn together (*Tejasvi)* and may our learning be glorious and praiseworthy *(Maa)* Let none of us ever *(Vidvisaavahai)* bear enimity or malice towards each other.

The 'Home' was almost a compact family system and not like the present Boarding Houses. There used to be big 'Homes' of many great sages, where many students called *Brahmachaarees* used to get education. Those Homes were called *Aashramas* of reknowned Ṛṣis. There were forest Universities called *Aaranyakas*. Once the Brahmacharee entered the Home, the process of discipline would start. Each student was to practise *Yoga*, step by step learn its eight stages. For the mental cleanliness & control, one had to practice *Yama* and *Niyamas*"

There are five *Yamas* (Yoga Darshan II-30-32) they are :-

1. *Ahimsaa:* non violence - mental, verbal and in actions.

2. *Satya* - practice of *Truth*, never to speak what is not true even in light vien. Great stress was layed on a truthful life, so much so it was said "*Satyam Vai Devaaḥ*" ,truth is godliness.. Truth makes a person noble, and "*naanṛtaat paatakam mahat*" there was no greater sin than untruth. It is most unfortunate that today speaking untruth, is given more credit under the name of 'diplomacy' (*Diplo* means the art of speaking *Double)*. In Sanskṛta such a person, who spoke such diplomatic language was given an analogy of a snake because a snake has a *double* or bifercated *tongue.* Snake is an incarnation of the Devil.

3. Asteya - Restrict and control the sense or tendency to theft. Theft is committed even when it is thought, it is a mental theft. Backbiting is a theft of speech. This bad habit of back-biting is prohibited. One must be bold to tell a person his fault on his face and not at his back.

4. *Brahmacharya* - Conducting ones life with great restraints and control on passions and developing a sense of mental evolution towards greatness. Always keeping various sensary temptations under full control and never be led astray. Be a perfect celebate.

5. *Aparigraha* - Control the tendency of greed and grabbing material gains. If not controlled this tendency leads a person to more and more greed, develops a sense of possessiveness and later to vanity and arrogance.

Besides These 5 *Yamaas* there are 5 *Niyamas* which are :-

1. *Shoucha* - Cleanliness and purity of body, speech and mind. Lord Manu tells how they are to be purified:-

> *"Adbhir gaatraani shudhyanti, manah satyena shudhyati,*
> *Vidyaa Tapobhyaam bootaatmaa buddhir Jnaanena shudhyati"*
>
> *(Manu Smriti V-109)*

It means, *(gaatrani)* the body parts and organs are cleaned by *(adbhir)* oblutions. *(Mana)* mind by *(Satyena)* truth, *(bhootatmaa)* one's soul & self, by knowledge, *(Tapa)* various controls and austerities (buddhi). Intellect gets cleared by *(Jnaanena)* wisdom.

2. *Santosa* is to develop contentement and a happy mood, and to inculate a spirit of adaptation in all circumstances as they arise and with all types of people. This spirit when developed, keeps a person always happy and removes all kinds of tensions - The greatest cause of various types of physical and mental ailments today are caused by tensions, which lie deep in the sub-conscious state of mind and undermines one's health and peace, causing countless worries and diseases like hysteria, blood pressure, diabetes and even heart failure.

3. *Tapa* - It means to face all difficulties and hard-ships in fulfilling one's principles and scruples. It makes the basis of ones philosophy of life. There are today so many temptations which are very forceful and are apt to drag one in, but if one has practised *tapa* he would face them and preserve his ideals and principles, though he may have to face many difficulties.

4. *Swaadhyaaya* is self study. In the modern times, there would hardly be a person who would have time to think about oneself. It is an era of face-values. What one presents oneself in society, mostly it

is a mask. He has no time or he does not like to expose oneself even to himslf and visualise what actually he *is* and what he poses to be. It is a sheer deception. He is cheating himself and thus gradually he goes on degrading oneself as he entangles himself more and more in a deceptive life. To improve oneself and his soul, *self study* is most essential. In a peaceful mood, one can see what he actually is and then honestly find his weaknesses and falsehoods and try to remove these defects.

5. *Eeshvara praṇidhaana:-* dedication oneself to the Lord, who is all Bliss and Happiness. He is kind and not vengeful. Going close to Him, one is apt to get His blissful inspirations.

These five *Yamas* and five *Niyamas* were practised by each student, besides studies and thus they developed a mastery on their senses

Each was *Jitendriya,* that is each had obtained victory over all his passions. There is no other culture which preaches to master one's senses and temptations. But many religious philosophies preach that because there is only one life and when God offers them opportunities to enjoy, why should they not enjoy it.

Education, according to Veda, is to be *donated free* to all. *It is not a comodity to be sold*, as is being done today in schools and colleges. Knowledge is a double edged sword, it can cut bothways (good or bad) if not properly applied. To avoid this misapplication of knowledge, the pupil, was sent to Homes where he had to live with the preceptor *(aacharya)* for a pretty long time. The idea of living with the preceptor was to develop in him good human and humane qualities before education was handed to him as his guide line for life. As said before, education was *donated not sold*. Money had no place in education. The great sages for their forest universities would approach the Kings, who would help them liberally, because these *Achaaryaas* had taken the greatest burden of education, refining, moulding the children for the nation who would perpetuate & preserve the social laws.

The custom for admission of any child was to approach a *'guru'* with a few dry sticks of wood in his hand- *(smit paanee).* Symbolically the pupil presesnted himself as those dry wood pieces & the perceptor as fire of knowledge. He would pray to the *Guru,* to kindle him with his knowledge, if he be so kind. The guru will accept him after enquiring his parentage (*gotra*), not his caste, and accept him as his son and give him the best of his knowledge.

There is a chapter (*Sookta)* in Atharva Veda (XI-5-3) on this educating system:-

> *"Aachaarya upnayamaano brahmachaaraiṇam krṇute garbhmantaḥ*
> *Tam raatrees*[1] *tisra udare bibharti, Tam jaatam draṣṭum abhisanyanti devaaḥ.*

It means:- (*Aachaarya)* the precept or guru (*Krṇvta)* if accepts (*brahmchaariṇam)* the pupil, (*upanayamaanam)* being brought to him (*garbhamantaḥ)* in his womb, (*Tam)* Him (*raatee tisra)* for three nights (*bibharte)* he nourishes (*udare)* in his belly, (*tamjaatam)* and when he is born, (*devaah)* wise men and the family people, (abhi sanyanti) come to great him (*draṣtam)* and welcome him in the society.

The above hymn presents a perfect system of educating a child. The hymn expresses this by giving an analogy of a mother who accepts a foetus in her womb, nourishes, and develops it, day in day out, by her blood, breath, whole body resources till it is fully developed, with all its body appendages like hair and nails etc. In the same way a preceptor or *aacharya*, should welcome the pupil in his (*aashram)* home or institution and look after him day to day development in physical, mental, intellectual, social moral, and spiritual fields. In the latter half of the hymn to translate (*tri raatri*) as three nights and (*udara)* as belly does not convey the real meaning of the hymn. The verse says, that the teacher (*tri raatri)* imparts the three aspects of knowledge (theory, practical & their balanced applications), (*udare)* in proper ramifications and in details for through knowledge. Etymology of word *Udara* is *Drṇaati yet sa udara"* - what breaks in to fine particles is *udara.*

There is no pecunray relation. It is a relation of donation, sacrifice and love just as a mother feeds the foetus or her baby. To explain the acquision of knowledge and the fields of knowledge, we have whole of *Katha upaniṣat* which explations in the form of a legend an a dialogue.

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[1] **Raatri** – A derivative of root **"raa daane"** means to **give.** Night is the nourishing or imparting phase of life. It collects & ecreats all the harmful matter of body and refrashes it & gives energy & life for the day so it called **Raatri,** the bestower of energy, a life for the day. So three **raatri** means to impart three phases of knowledge.

NACHAKETAA (Katha Up)

It is stated that a great sage Udaalaka when thought of denouncing his worldly life to become an ascetic, he gave away all his possesions, so much so, even his only son Nachiketaa to an sage *Yama.* Unfortunately when the boy was sent to *Yama, Yama* was away. The boy was a prodigious child, took no food till Yama came back after (*Tisro raatree)* three nights and when Yama was told by his wife that the child had taken no food for 3 nights, in repentance, *Yama* offered him 3 boons by which he could ask 3 questions to acquire knowledge. It is a long story, but the 3 questions the boy asked one by one, gives a broad base of knowledge:-

1. *The first request* was a favour, he asked "how to keep his father and other relatives happy?" By this question he covered to learn all social and moral knowledge and behaviour. Putting father as the closest social circle and then to a wider circle. 'Father' represented his social duties. Yama taught him well this field.

2. His second question was:-

> *Sa tvam agnim svargyam adhyeṣi, mṛtyoḥ prabruhi tvam*
> *shraddhaanaaya mahyam............(Katha Up. I-1-13)*

It means:- *(Oh mṛtyu*)- the master of Science of various violent energies and forces *(adhveṣi)* teach me thoroughly (*svargyam agnim)* all about those forces, which can be made use of for all worldly comforts and pleasures.

On his request he was educated about all kinds of physical energies and their proper applications. The boy, who was a prodogy, mastered them and when examined was found perfect and showed his masterly ability. The sage was so pleased by the boy that he gave the child's name (*nachiketaa)* to the energy, and also asked him to ask for another extra question as a special favour and further explained him as:-

> *"Tri nachaketaḥs tribhir eti sandhim tri karmakṛt tarati janma mṛtyu*
> *Brahma Jajñam devam eeḍyam Viditvaa, Nichaaya imaam shaantim atyantam eti"............(Katha Up. I-1-17)*

(Trinachiketah) the energy in its 3 forms *(eti)* functions *(Tribhir)* in its 3 fields (as irradiation, electro-magnetism and heat etc.) *(Sandhi)* causing various synthesis or interactions and he who will acquire the knowledge *(Janma)* of its production, *(mrtyu)* interactions and application, he will be safe. This primary energy is the *(brahma Yajnah)* generator of the universe, and after *(viditvaa)* having its full knowledge and *(nichaaya)* raising its potential by accumilation *(atyantam Shaantim eti)* one can apply and obtain all sorts of comforts and happiness and peace. *Yama* taught him all about the physical aspects of energy and physical services and when he mastered and practised it, *Nachiketaa* asked the third question:-

3. By this he asked what was beyond the physical material life, the parapsychical and spiritual aspects of life. He asked "*was there a life after death?* Some throw shadow of doubt about it, and there would be none other better to educate me on this subject than you so I ask you about this science?"

Yama explained him in detail about this and told him about the soul.

He Said:-

"Na jaayate mriyate vaa vipashchita, Na ayam Kutaschit
Na babhoova kashchit.

Ajo nityah shaashvato ayam, purano, Na hanyate
hanyamaane shareere"

(Kath I-2-18)

(Vipashchit) The ever conscious soul is *(na)* never *(jaayate)* born, *(na mriyate)* nor ever dies, *(Na babhoova)* has no cause from what it takes its existence, nor anything is born from it.. It is *(aja)* never born, *(nityah)* is eternal, *(shaashvat)* active and perpetual (puraano) ever existing *(na hanyate)* does never die *(hanyamaane)* when death comes to *(Shareere)* the body.

He was then taught this science all about birth and death. Thus his education ended. These are the three (raatris) donations referred to in the hymn as 3 rattres. When the pupil after receiving these three (*raatre*) endowments of knowledge, and leaves his Preceptor's home, he is introduced to the (*deva*) wise and noble people of the society, to which he would become an asset. The chief object of the whole education system was to develop the child as a useful member of the society.

To improve a society, our ancient sociologists knew, that it should be done at the grass root, that is to work at the tiny individual at its early age and mould its mind toward his social duties.

They followed the advice:

> "If you look after your pennies the pounds will look
> after themselves."

To build a strong house, each brick is to be strong. The child is the unit of society. So in educating a child, greatest stress was laid on the moral and social values. Man scaled not by his possessions, or his knowledge, but by his conduct and behaviour in the society of which he was a part. During his study period of life, the *aachaarya* looked afte his physiqe. He was made to live a life of austerity, to bear all hardships of nature - heat, cold, rain etc., wear barest clothes, eat low cost but nourishing food, sleep on the ground or on hard wooden planks. All such hard and simple life was for all students, may he be a king's prince or a pauper's son. The idea was to prepare him on the motto of "*low living and high thinking*" *philosophy. He* was prepared not as an individual, but with a sense of a whole, in society, He was not only to limit to the good of his society but also of the whole world. He was given a command of saying "*Aham Brahma*", that is, to feel that he was the "*Whole*". The *aachaarya* would indicate and say "*Tat tvam asi*", Behold: this *whole* is you, not this *you*. It is unfortunate that the *Vedaantists* have misrepresented the meaning of "*Aham Brahma*" in the sense that every indivdual should feel that he is (*Brahma*) God.

Word '*Brahma*', has been applied to indicate, Veda, cosmos, God & also greatness, not only God.

In social life great stress was on (Satyam Vada) always speak nothing but the truth, (dharmam chara) obey all social laws, perform all duties, "(matṛ devo bhava, pitṛ devobhava, aacharya devo bhava, atithi devo bhava)"

Always esteem your mother, father, preceptor and your guests as people worthy of worship and (na pramaditavyam) never show any negligence in your duties towards them, it is an order Lord Manu also puts this in these words:-

> *"Abhivaadana sheelasya nityam vrddhopasevinah, Chatvaari*
> *tasya vardhanta aayu, vidyaa, yasho, balam"*

(MANU II–121)

It means:- He who always salutes and serves the elders, the wise and the noble people, he gains four fold in his life, namely:-

(*Vidyaa*) knowledge and wisdom, by the expriences of the elders.

(*aayu*) long life by their advice.

(*Yasha*) prestige by their association.

(*Balam*) Influence and power through those people.

It is the remenants of this, our old culture, hammered in ourselves, that even foreigners who visit India today, unanimously proclaim that India is different and her people are so respectul and hospitable to all.

The special feature of our culture commands every person to shun (*Kaama*) sensual indulgence, (*Krodha*) anger (*lobha*) greed and covetedness (*Moha*) illusionary or false attachements and (ahankaara) arrogance & pride. These five are called robbers or plunderers because they plunder one's senses and tempt one towards evil doings. They are always to be kept under control.

CHAPTER-14

DOES VEDA DEBAR SOME SECTION OF SOCIETY FROM EDUCATION ? "THE SHOODRA" ?

Couple of centuries ago, (*Brāhmaṇa*) the priest class, when their own standard of education and teachings went down, but to keep their supermacy and hold on the society, they *coined* a verse, saying :-

"Stree shoodrow na adheeyataam iti shruteḥ"

That is : Women and shoodra class of people are not to be educated, this is the word of Veda."

Vedas being most authentic, people at large, believed the priest's quotation and stopped sending their daughters to *Gurukulas* - Schools. The policy of the priests was to make the women illitrate and uneducated, and women being more emotional and sentimental, would easily be beguiled and kept under their hold.

On the other hand Veda in very strong words ordains and commands to educate all and everyone of the society, so that with advanced knowledge everyone would improve oneself in all respects and enjoy a happy life and also improve one's soul and attain eternal salvation & Bliss. We present here, Veda's view on imparting knowledge to every person :-

"Yathemaam vaacham kalyaaṇeem aavadaani
janebhyaḥ,
Brahma raajanyaabhyaam, shoodraaya
Chaaryaaya cha svaaya chaarṇaaya"

(*Yajur* Veda XXVI-2)

In simple words God commands :-

"This my blissfull knowledge (The Vedas) is ment for (*janebhya*) all people, may they be (*Brāhmaṇa*) brahmanas - the teaching and preaching class, (*raajanya*) administrative section, (*Schoodraaya*) the working or labour class, (*aaryaya*) businessmen, Industrialist and agriculturist, (*svaaya*) ones' own people like ladies, dependents and servants, and (*chaaranaaya*) people of extremely low rung of society".

There is no bar to anybody; all are entitled to acquire education and knowledge. In what clear words Veda commands that this my blissful knowledge is to be bestowed on all just as my light, air, water, sky, stars, moon etc. are divine and are ment for the good of all so is my divine knowledge for the benefit and uplift of all. No one is debarred.

In ancient India every body enjoyed the bliss of wisdom. History stands as evidence that in ancient India women also enjoyed equal rights and in some fields even nore privileged.

In *Ṛg Veda*, we find there are atleast 27 *Ṛsikaas* (lady Ṛsis) who interpreted various Vedic hymns. They were given title of *Ṛsi*; the exponent of Vedic hymns. How could they explain the Vedas if they were not allowed to study Vedas and were barred from education. We give here some of the names of those women *Ṛṣikaas*, mentioned in *Ṛg Veda* :-

Apaalaa Ṛg Veda (VIII-91), *Ghosaa* (X-40, X-39), *Svaati* (V-50, 51), *Archanaa* (V-63), *Vishvamanaa* (VIII-24-24), *Sudeeti* (VIII-71), *Yamee, Vaivasvatee* (X-10, 154), *Sooryaa, Saavitree* (X-85), *Suchee* (X-159), *Saarparaajnee* (X-189), *Juhu, Brahma Jaayaa* (X-109), *Oordhvanaabha* (X-109), *Aditi, Daakṣinaayanee* (X-72), *Urvashee* (X-95), *Vaagaambhṛṇee* (X-125), *Ratree Bharadwaajee* (X-127), *Sukeerti* (X-131) *Indraaṇee* (X-145), *Shraddhaa Kaamaayanee* (X-151) etc. etc. etc.

How could they reach to the stage of being entitled as *Ṛṣikaas*, unless they had studied Vedas in their Gurukulas', We find that king Janak's one conference in a debate on most difficult subject of cosmology, Yaajnavalkya, the greatest learned sage of that time, was cornered by *Gaargee* and at last he had to tell her to stop asking further subtler questions because then she would get confused. A sample of her questions were :-

> "What is ultra radiation and infra solidification or solidfied matter. What is beyond the dimentions of time and in what is the whole cosmos woven into".

(*Brhdaaranyaka* III-8-3)

and when he answered all this is sustained and woven in *Akaasha* - a *medium* of 'vacuum'; she further asked what was in *Akaasha* that sustained everything ? She was answred that it was "*Akṣara*, a weightless, colourless, transparent, inert, motionless medium with no attracting power, ultra sensual, without charge, force and beyond measures etc. etc."

Akṣara means, that what does not further disentegrates and which is ubiquitous, the most fundamental state of matter.

So the ladies, of even that time, were interested to know the cause of the universe and its sustainance. Why go so far back in history, we find at Shankarachaarya's times also there were very learned women. *Shankara* - (a Keralite-prodegy-boy), after studying Vedas, found Buddhism prevailing in India. Buddhism is atheitic. He wanted to up-root it, so he went to Bihar, the seat of Buddhism. He challenged the king *Sudhanvaa* of Bihar to arrange a discussion on this subject. A most learned scholar and much older and experienced person, *Kumaarala Bhaṭṭa,* was called to discuss with Shankara, but it was felt that to give a final judgement on the discussion between the two giant scholars, one needs a person who should be wiser and more learned than them. They could not find better than *Kumaral Bhatta's wife* Bhaarati. So the lady was considered and accepted by both, as most learned of that times. How a women could be so learned if they were debarred from study of Vedas.

The Brahmins also prohibited Shoodras (labour class) to study. But history denies this completely. We know very many great scholars and sages, had a very low parentage, even lowerer than *Shoodras* - the working class. Sage *Satya Kama Jaabaali*, was the son of a maid. So was *Mahidaasa*, the author of *Aittireya Brāhmaṇa* on Ṛg Veda. His mother's name was *Itiraa*, nobody knows his father's name. He named his work after his mother's name as *Aittreya Brāhmaṇa. Vyaasa* and even his father *Parashara*, Vaṣiṣṭha, Paaṇini, the great grammarian, and countless number of scholars and sages had very low parentage. It shows nobody was prohibited from acquiring knowledge and study the Vedas. There was no hard and fast line in the classification of the society. There was absolute liberty to choose any profession in life. *Brāhmaṇa* would become a *shoodra* according to Lord Manu and so would a Shoodra become a brāhmaṇa and even a sage or a *Ṛsi* and most respected, as mentioned in his *Manu Smṛti* (II-168) :-

Thus we find that Veda in no way prohibits any person or any class or status, to study Veda. The women & the labour class, if ever barred, was the verdict of the priests, may be for thier personal gains or due to certain social or political causes.

CHAPTER-15

"SOCIETY AND NATION"

Except some furious and violent animals and birds, (like lions, tigers, hawks and eagles etc.), all animals including man, like to live together, perhaps, for the sake of collective security. Man made villages and towns as the population increased. In the beginning everyone produced what he needed, but when the society became more crowded and coplex, people divided themselves into different specialities and professions of their liking and abilities. There was no restriction to choose any work or speciality. Professions means what someone professes or declares as his work. This choice of one's liking, is called in Sanskṛta *Varṇa*, because it is derived, from the root *"vṛṇ varaṇe"* to choose or select. So *Varṇa* means one's chosen work. It is very wrongly translated as 'Caste'.

The word *Varṇa* gives one an absolute free choice to become what he likes. It is not essential to choose the family profession. The father, if be a teacher - a Brāhmaṇa, the son may take trade or industrial (*Vaishya*) work and so on. People in yore, lived a very happy life of their choice, with no restrictions. A labourer's son (*shoodra*) if desired and had the capability to study, could become a teacher or a preacher and thus be called a *Brāhmaṇa*.

A couple of centuries ago, another civilisation arose in the West. It arose from the dust because according to their own religion, *man* was created out of dust or clay (with no soul and life) by God. Then God breathed His breach in that clay - made man, the man got life and consciousness. This man who was produced from clay or matter had extreme affinity to *matter* because it is found that every product has a great affinity or attraction towards its origin just as a child is most attached to his mother. All materials that are the product of earth are pulled to earth. This attraction is now given the name of gravity or earth's magnetic pull.

These men of the west, with great material affinity to matter gradually developed more material knowledge and grabbed the benefits as much as possible for them. When they were more developed, they started spreading out from their homes and countries and with their better war weaponary & impliments, over-powered the more peace loving people. They spread to newly found large continents of America, killing natives, pushing them and occupying their land & made settlements. So was the fate in Australia, Africa and so on. These people exploited the natives and their resources and took all they found useful for their countries and enriched themselves at other's expense. These people who had no other philosophy except "*the law of the jungle*", that is "*might is right*" or "*survival of the fittest and the weaker must go to the wall*", never stopped at anything, and took it as their inherent right to exploit others, because they were physically and materially more equipped.

We find that it was not, that these people exploited people of other countries only, but the stronger and the richer section of their own society also exploited their weaker ones. Even the kings squeezed their subjects and treated them as slaves. Kings like those of Russia, France etc. oppressed the poor people as if they were no better than beasts.

When one country exploited the other backward countries and materially gained more, other countries got jealous and fought with each other. This happened in 1914, when Germany tried to usurp the markets of England, France and America in the world. That was an enough excuse and countries involved came out with their best weaponary and world War broke out.

Russian people and others who were most oppressed by their rulers and had suffered heavily, revolted against their rulers and hunted the royal family members like rats. Instead of an autocratic rule of the king, a Community rule was established under the guidance of a great revolutionary, Lenin.

Formerly when a country tried to raise its own wealth they did it by exploitation of other countries. This system was followed by the Captalist countries. In this system, the principle of "*Might is Right*" prevails. In a *Communistic State*, it is ruled by the community itself, where everybody shares equal right & chances. Russia changed to this system in 1917.

Germany was ruled by an Emperor, Kaiser, and they too changed to national Socialism (Nazi) system - a socialistic rule under a Dictator, Adolf Hitler. China followed suit, so did several South-Eastern countries like Burma, Indo-china, Siam etc. Russia was making all efforts to prove her communistic system of administration a much better system, where all members of the society were supposed to enjoy all and equal opportunities. She hardly had two decades, when Adolf Hitler who was most aggressive and perhaps greedy, with better military might, attacked countries all round. Hitler also attacked Russia to occupy her food bowl, Ukarane, and oil fields of Baku etc. and thus Russia under-went great loss all-alround. Unluckily for Germany, her so called, ally Japan, understanding that most of the Western countries were at each other's throat and fighting for their lives, estimated to wipe off America from all the eastern markets. She attacked the huge collection of war ships, harboured at Pearl Harbour, without any warning and caused heavy losses to American Navy. America, who was only helping European countries against Germany, with money and armaments, joined the Western arena of war and with her fresh and abundant men and material caused Germany's defeat. To teach a lesson to Japan and take revenge, America dropped two atom bombs on two big Japanese towns, causing death of millions with one stroke. This also created great awe and shock to Japan and thus the second world war ended. The war caused death of millions of people.

The cause, as metioned before, was nothing but commercial and financial competition and greed of the Western civilization.

Russia and China and some other nations, thinking that, might commands great international prestige and regard and fear to other nations, all went into production of Atom Bomb., Hydrogen and Neutron Bombs etc. Most destructive contrivances, created fear complex among those who made these bombs & in competition went headlong for proliferation of more & more dreadful and destructive war impliments. The world today is at the verge of war which is looming large. This war is apt to be most destructive and will cause great loss of human life and property. Formerly the cause of war was to usurp the markets for material gain which is the fundamental ideology of the western civilization, but now, it is a mutual *awe* among the advanced nations. One fears the other. This is specially true between America and Russia who have piled up great many of these most annihilating implements. Pakistan also (being helped by Western countries and China) has generated such Atom Bombs. There can be no redemption from these miseries as long as the 'Wind' of Western civilization of material hunger prevails, because such greed always lead to jealousies, frictions and tensions and no peace.

Social structure according to Vedas

It is in everybody's knowledge that to build a large and strong monument, the builder must use the best materials and make a sound and strong foundation over which the building will stand and perpetuate. India's ancient social and national architects, according to the Vedic teachings, rightly decided to build the nation by training and disciplining its *each* individual so they took great pains and care in developing and moulding the child from quite an early age.

Four 'Orders' System

For the proper development of each person's physical, social and spiritual evolution, one was to pass through 4 'Orders' (phases) of life. According to Veda, the life unit of a human person is 100 years, as mentioned :-

> *"Jeevem shardaḥ shatam.......Bhooyascha sharadaḥ shataat"*

(Yaju XXXVI-24)

It means : Let all of us enjoy a life of 100 years, and live even after 100 years. Veda suggests that one can stretch one's life even to 300 years (3 lives) :-

> *"Tryaayuşam jamadagne kashyapasya traayuşam,*
> *yad deveşu traayuşam tanno astu traayuşam"*

That is : (*Jamadagni*) by proper development and utilization of corporal energy, (*kashyapasya*) and by wisely guided life (*traayuşam*) one can have three lives. (*Yat*) Because (*deveşu*) the wise and the learned people. (*traayuşam*) enjoy three lives (*tah nah astu*) may we also enjoy them.

Every one who observes proper, disciplined and healthy way of life, can enjoy 3 lives. The ways to prolong the life and enjoy it, can be obtained by proper food, active life and by *Praaṇaayam*.

The life of 100 years of one's self is divided into 4 'Orders' called *Ashramas*

They were :

1.	Brahmacharya	Aashrama	Development of an individual.
2.	Gṛhastha	Aashrama	Married Life
3.	Vaanapṛastha	Aashrama	Retired and recapatulating age
4.	Sanyaasa	Aashrama	ascetic life.

We deal with each of these :-

1. Brahmacharya

This is the stage of growth and development of a child. At the age of 8th to the 12th year when the child has developed some general sense, the seed of socialistic life was laid in him. He was, as mentioned before, was offered the sacred thread, symbolising his social bindings.

After the sacred thread ceremony, he was sent to *Gurukula* - a monastery, to live with many other pupils and Guru, who also lived with them, day and night and looked after them in every field of their growth. The child has to abandon all luxuries and comforts even if he belonged to a rich family, and eat and live like others. Children even of kings and Emperors had to live that austere life during their *brahmacharya* period. He had to wear least clothings, to master the hardship of physical agents like heat, cold rain, wind, etc., sleep on wooden bed or cots or even on ground. Eat healthy, non intoxicating, non-stimulating, but nourishing food. Be a vegetarian; no animal food except milk and honey. Lord Manu laid some laws for them in his Manu Smrti II-177.

> *"Varjayet madhu maansam cha, gaṇdham, maalyam, rasaam, striyaḥ"*

It means:–

He is prohibited to take (*Madhu*) intoxications (*maansam*) meat of any kind (*gandham*) scents (*maalyam*) decorations by ornamental materials etc. He had always to sleep alone not on a common bed because it is supposed to be unhygienic and erotic.

Each had to observe *Yama* and *Niyama* mentioned before. These practices of five Yama - non-violence, truth, no temptation to deceipts & thefts, self study and five *Niyama*, (cleanliness and purity, peaceful mind, selfstudy, dedication to Almighty Lord) which help in *discipling* the children and develop self control, and make them learn to adapt happily, in all circumstances. Practise *Yoga*, in its eight stages[2], specially *Praṇaayaam* which gives control of breath and heart and prolongs life and good health.

It is stated that the Yogi (who has practised yoga) "develops (*laghutvam*[1]) buoyancy in body and mind, sweet corporal smell, scarce excretions etc. etc. Beside their physical, mental and spiritual development, the student learnt to live on practical socialistic life. Their uniform was of very coarse clothes and all were to wear alike. The colour of their clothing were to be either white or yellow, because they knew the chromatic effects of these colours, which are soothing and non-exciting to the nerves of the wearer. To develop a sense of equality in community, like to share with others, they ate together whatever food was available and never to curse any food, clothings and even the seasons, as is mentioned in *Taithireeya upaniṣad* III-7

"Annam na nindyaat, tad vṛatam"

"Never complain about the food, it is a vow.

"Tapantam na nindyaat tad vṛatam"

"Varṣantam na nindyaat, tad vṛatam"

---

[1] **Shvetashvatara** Up. II-13

Never curse the sun and the rain, that is what you have taken vow of.

Similarly

> *"Na kanchana vasatow praty-aachakṣeeta tad vratam"*
> *III-10*

Never blame those who live with you (neighbours). It is a law. The *Guru* also instilled a spirit of cohision among the children. He was a part of the family, so he taught :-

> *"Saṅgachhadhvam, samvadadhwam, samvo manansi jaanatam,*
> *Devaa bhagam yathaa poorve sanjanaanaam upaasate"*
>
> (Ṛg Veda X-191-2)

The disciples are told to always (*sam qachchhadhwam*) develop a mentality of working together, even walk together, like soldiers, (*sam vo Manaansi jaanataam*) let mental thinking and growth and knowledge be well coordinated, and mutually shared (*Yathaa poorve*) as practised before us, (*devaa*) by great and wise people (*bhaagam*) who had shared and contributed (*sanjanaanaam*) in the field of knowledge and life.

He is repeatedly reminded to be the master of his sensations and temptations, as enjoined by Manu :-

> *"Indriyaaṇaam Vicharataam Viṣayeṣu apahaariṣu,*
> *Samyame, yatnam aatiṣthet vidvaan yatnena vaajinaam"*
>
> (*Manu Smṛ.* II-88)

Just as an experienced coachman keeps under his control horses when driving, so (*vidvaan*) wise person, (*yatnena*) by all means, should (*samyame*) keep under his control (*vicharataam indriyaanaam*) - running astray, his sensnal temptations.

Again he advises :-

> *"Na jaatu kaamah kaamaanaam upabhogena shaamyati*
> *Havisaa krsnavartma iva bhooya eva abhivardhate".*

(Manu Smr. II-94)

"Indulgance in various sensual pleasures by a person, never pacifies or gratifies his lust; rather, it flames up higher and higher his desires, like pouring butter or oil on fire." He advises that the temptations are wreckless and are to be controlled. Socially he is to treat all people like friends :-

> *"Suhrdam Sarva bhootaanaam"*

"Behave all living being with a very kind heart, and "*Maa no vadhee*", do not harm and kill or be the cause of suffering to anybody and "*Mitrasya chakṣuṣaa sameekṣaa mahe*" (Yaju Veda XXVI-18) always view everyone with an eye of benevolence and love."

A person who is brought up in that social, atmosphere of mutual love and regards under great discipline upto at least an age of 24 years and when he enters the society, with all those sensual inhibitions, with human and humane up-bringings, he is bound to be a great asset to society. He has been brought up under a practical and socially conscious education and with a spirit of service to "The whole" of which he is a part, he cannot thus be a liablity or a damaging unit of the society. This was the aim of the education in the past, named *Brahmacharya* and (Brahmachaaree) - the student.

The orthodox concept of this word brahmacharya is abstenance from marriage and sexual relation, and besides this physiological meaning this word for them indicates nothing. Behind this abstenance of sexual relation or loss of semen, lies a concept that this semen is a most valuable secretion and if properly preserved, it rises towards the brain and leads to the atainment, called "Oordhva retas", which makes a person very healthy, brainy, and contributes great peace of mind etc. etc. Great strees is laid on the importance and the value of this excretery fluid (Semen). It is told that it is the essence of the body and its loss causes extreme weakness of body and brain and too much sex indulgence, causing semen loss, develops tuberculosis, loss of vital tissues of body and an early death.

I, as a medical man, would like to mention that if one feels any weakness in the body or the brain of a youngman, who had say, wet dreams (while sleeping due to some erotic dreams) it is not due to the loss of this fluid (semen) but mostly is due to his this subconscious education, which makes him misrable and depressed. We claim this on practical experiments. The children to whom importance of this fluid is impressed from an early age, suffer most and in the families where children are not given this impression, they take this night-discharge as an overflow from the semen bags, (seminel vesicles) and care a hang, and experience nothing bad.

But in our country great stress and importance is given to preserve this external excretion of tests, by various yogic exercises, diet, restrains and way of living. All what they have been talking about these restrains and abstenance is to preserve this fluid. We do not contribute so much importance to it.

At the same time we do not question their experience and teachings but we would like to explain here both these contradicting concepts and importance and non-importance of this seminal fluid.

In the body we have many glands like kidneys, sweat glands, tear glands, liver, pancreas, pituitary, pienal, thyroid, thymus, testicles ovaries, mamary glands and so on, which generate different juicy secretions, harmones, enzymes etc. and which all have different functions. Out of these and other glands there are glands which have a duct (tube) to flow out its secretion, either out of body called excretions (like urine, perspiration etc.) or inside the body in another part, for its function, like Liver, it's bile duct, Pancreas in intestine for digestion etc. There are other glands which have no ducts or tubes to transmit their juices. Their secretions are directly absorbed in the blood, passing through them. They are called *endocrines*, they produce harmones, like pituitary, pieneal, thyroid, thymus, adrinalin, bodies, testicles, ovaries, mammary glands etc. These glands - the *endocrines,* are very important. They control the whole growth, health activity, production of sperms, ova, in the body organs. Heart, brain, kidneys, lungs, and all other parts are made to function and are controlled by these hidden unknown (more important) glands, about whom many people do not know. Actually they are the *devas* - the donars of life.

It is rightly said in Shatapatha :-

"Parokṣapriyaa hi devaaḥ pratyakṣa dviṣaḥ"

That is, "all great noble men, who make the greatest contributions (*parokṣa priyaaḥ*) love to remain hidden, behind scene (*pratyakṣa dvisaḥ*) and shun publicity". So important glands are well hidden in the body. Again, many of these glands produce not one but several secretions for different functions. Pancreas, for example produces, secretion for digestion of food, but in its body there are islands of different cells (Langerheim cells) which produce *insulin* for the conbustion of sugar, starch. When they do not function properly and do not produce enough insulin, one gets a disease called diabetes. Similarly *pituitary* gland which lies beneath the base of the brain, produces countless secretions, which control growth of body, metabolism, production of *sperms*, ova, stimulates other glands & organs etc. etc. *Testicles* which produce semen fluid with sperms, also produce other male harmones or secretions which are absorbed in the body *directly*. This harmone with other harmones, in proper ratio, balances the health and growth of the body. If these testicles (glands) are put under great strain of producing semen by over indulgence in sex life, then this strain will cause an ill effect in the generation of its *internal* secretions and also in the team function with other glands. So, to get and enjoy a better health, a great stress was put on abstenance of sex indulgence, so that lesser the semen produced (*oordhva*) more would be the internal secretion of the glands. Old people, when they start getting weaker in body and brain, they look for rejenuvation of the body, by the help of vitamins, medicine and tonics etc. Dr. Steinack, working on restraining the outflow of semen, used to tie the tubes that carry out the semen (spermatic cords), so that the internal secretion of testicles would be produced more and be absorbed in better quantity and that would rejuvenate the old man. This operation went after his name for rejuvenation. Today, this operation is being carried out on young men for contraceptive purposes. What evil or good result, on young people, will it cause on their physiology, time will prove, because, this method encourages more sex indulgence without fear of pregnancy. Thus, *restrain preached and advocated by our ancestors for abstainance from sex relation, was proper and scientific.*

Physiologically too, nature keeps the sex glands dorment till major growth of the body-parts and organs are fully developed and these glands (sex glands) are then awakened slowly; and the sex characteristics develop. If sex emotions are awakened at an *earlier age,* as is being done today, by sexy films, songs, TV etc. it will naturally cause ill-affect on the general growth of children causing *stunted* growth and if such emotions are supressed, they will come out in the forms of various psychic and mental eruptions and outbursts, as violence, crime. suicides etc.

For a good general growth and development of body and mind, restrain and abstainance of sex was considered most essential by our fore-fathers. West cannot be the guide or a teacher in this respect. They themselves are worse off than us and those who are foolishly mimiking them, are bound to come to grief in all respects, social, ethical, physical, mental and what to say spiritual.

Aids is said to be caused by a virus, but virus and germs develop or grow on low general resistance of body this modern killing disease is caused due to absence of body's resistance or immunity developing system, which is the result of excessive sex indulgence.

CHAPTER-16

BRAHMACHARYA
WHAT DOES THIS VEDIC TERM MEAN ?

Brahmacharya - This word is usually understood to mean celibacy, a total abstainance from sex life. Veda does not mean to restrict this expression in physiological field only. It has a very wide, even cosmic fields in its application.

There is a complete *Sookta* on *Brahmacharya* in *Atharva Veda* (XI-5). It gives a very different meaning and view of this word. The very first hymn of this chapter describes :-

> *"Brahmachaaree iṣṇansh charati rodasee ubhe, tasmin*
> *devaaḥ sammanaso bhavanti,*
> *Sa daadhaara pṛtḥiveem, divam cha, sa aacḥaaryam*
> *tapasaa piparti"*

Atharv (XI-5-1)

Ordinarily it would mean that (*brahmachaaree*) a celibate person has the ability to (*charati*) roam about (*iṣnan*), as he desired, (*ubhe*) between (*rodasee*) sun and earth; (*Tasmin*) and by his doing so (*devaaḥ*) great and wise men will (*bhavanti*) become (*sammansa*) of similar opinion (*Sa*) He (*daadhaara*) holds and sustains (*pṛthiveem divam cha*) earth and sun, and (*piparti*) feeds (*aachaarya*) his preceptor, (*tapasaa*) by his efforts and knowledge.

This translation (using sanskṛta terminology) carries no sense. How can a man who has been practising celibacy, hold, sun and earth and can roam about between them, as he desired. The terms *brahmacharya* and *brahmacharee* in Veda means differently.

Word *Brahmacharya* is composed of two words *brahma* and *chara*. *Brahma* is derivative of root "*brha-brddhow*" - to grow, to develop to greatness and the etymology of this word according to *Yaaska* is :-

"Brnhati vardhati tat brahma"

That is, which grows or develops to greatness, is *brahma*. *Chara* means to go, act or attain. So *Brahmacharya* means to act, to grow or help to grow to greatness. Any act or process in the growth and development, in any field, is *brahmacharya* and any person or an agent or a system which acts to augment and develop to greatness or for greater cause, is a *brahmachaaree*. In this sense sun, rain air, atmosphere, moon, are physical *brahmachaarees* and even the system or a phenomenon which helps in growth and replenishment is also a *brahmacharee.*

The meaning of the hymn becomes clear and sensible. It says, between the two phases of (*rodasee*) Sun & Earth, such a system is established that will not harm but will cause the growth, replenishment and under this system (*devaah*) all contributing agents and forces (*sammanssa*) co-ordinate and have a combined function, and this system (*daadhaara*) sustains by various interactions between (*divam*) irradiating centres and the (*prthiveem*) the dark planets like our earth and (*piparti*) replenishes (*tapasaa*) various energies like heat, electricity, light etc. and (*aachaaryam**) accomplishes various processes.

Again, Hymn 5 also mentions :-

"Poorvo jaato brahmano brahmachaaree"

(Atharva XI-5-5)

Orthodox meaning :-

(*Poorva*) before (*brahmna*) the cosmos (*jaato*) was created, the *brahmachaaree* was born before that. How could a person (celibate) be born before the creation of the world ?

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* **Aachaaryam** - (Aachaarya = **aa + charaya**). **aa** is a prefix, means perfectly or thoroughly and **chara** means actions and motions - so it means perfect acts and functions.

In reality it means that (*brahmachaaree*) the system of development of growth was first designed and developed before the cosmos came to being.

Again,

> *"Aachaarya upanayamaamaano brahmachaariṇam*
> *kṛṇute garbhamantaḥ,*
> *Tam raatree tisra udare bibharti, tam jaatam draṣṭum*
> *abhisamyan devaaḥ"*

(*Atharv* XI-5-3)

The (*brahmachaaree*) the pupil who is to be taught and embellished in all respects, (*upaniyamana*) when brought to (*aachaarya*) the highly noble learned and pious preceptor who will take him home just as a mother accept the seeds and then (*bibharti*) develops, enriches and feeds it (*tri raatris*) in three fields or aspects, (*udare*) with all their intricacies, fineness and details, so that (*tamjaatam*) when he comes out of Gurukula or reborn with knowledge, he is introduced to the society, (*deva*) the wise and noble people of the society (*draṣṭum*) visit him and (*samyanti*) accept him among them. The hymn does not mean that the preceptor keeps the pupil (*udare tri raatri*) in his belly for 3 nights.

Veda advises even the Ruler to observe Brahmacharya :-

1. *Brahmacharyeṇa tapassa raajaa raaṣṭram virakṣati !*

(Ath. Veda XI-5-17)

The king has to most efficiently, run (*raaṣṭram*) his kingdom with the aim (*tapsaa*) and efforts to (*brahmacharyena*) augment and develop the growth and the well being of his people and not for his enjoyments only.

2. For an Individual also, Veda advises :-

> *Brahmacharyeṇa kanyaa yuvaanam vindate patim,*
> *Anaḍvaan brahmacharyeṇa ashvo ghaasam jigeeṣati*

(Artharva Veda XI-5-18)

The beautiful young healthy bride, selects a young. wise and strong husband, not for the gratification of her lust etc. but (*brahmacharyeṇa*) for the growth and well being of the society and nation, as animals like (*anaḍvaaḥ*) a bull or (*ashvo*) a horse, feeds himself for service in some form. Veda means to say, every one small or great, should have the mentality of serving a greater cause in his everyday of life.

This single Vedic word "*Brahmacharya*" teaches each individual :-

> "Though you are born a '*Unit*' but develop and evolve in yourself, a '*Universe*' by widening the vision of your life and by dedicated deeds."

In short, one has to dissolve one's unit into the whole - the "*Brahma*".

An individual can develop this 'psyche' if one practicises in his daily life, his every deed always for a greater cause not for self only.

In this vedic sense, God's suns, moons, air, rains, stars planet's etc. are physical brahmachaarees, because they all are serving the (Brahm) the universe - the great Cosmos.

After a person has practised and developed this aptitude to dedicated life, one was welcomed to enter his next Order (*aashrama*) "*Grhastha*" - (family life).

CHAPTER-17

"GṚHASTHA ASHRAMA"

After the completion of education, he or she would enter the next Order of life called "*Gṛhastha* Ashrama". *Gṛhastha* means a House-holder. For his becoming a householder, he naturally needs a house-wife to help him. the wife he would obtain shall not only be a house wife, *but* would be his "*Dharma-Patnee*" a helper in performing his social obligations. She is also called '*Ardhaanginee*', his better *half.*It is mentioned in Shatapatha :-

> "*Ardha vaa eṣa aatmanas, tasmaat,*
> *yaavat jaayaaṃ na vindate*"

(*Shatapatha* XIV-3-1-35)

That is, (*aatmanaḥ*) man himself is only (*ardha*) half or incomplete, (*yaavat*) as long as he (*Vindate*) does not obtain (*jaayaa*) a wife.

MARRIED LIFE :

Before we describe the (*gṛhastha*) married life, we would like to present Vedic views, regarding controversial views about *women in India & abroad.*

WOMEN IN VEDAS AND ANCIENT INDIA

There have been such varied views regarding "*woman*". The views have been based on religion, culture, customs and history of different people of the world. Some hold that woman is the cause of sufferings & curses. She is a woe to man. It is she who had beguiled the first man Adam, and persuades him to disobey God and commit sin, for eating the fruit of knowledge. It is she who had prevailed upon Adam, in disobeying Him. Man would have ever enjoyed the happiness of heaven and would not have been exiled or thrown down to the earth, to toil and earn his living with sweat on his brows, had not Eve prevailed on Adam. They also blame her, being the cause of destruction of Empires and dynasties. They have been the cause of wars. They quote examples of *Sita, Droupadi, Cleopatra* etc etc for whose cause, great wars were fought and thousands died and lot of destruction was caused.

On the other hand woman is the '*womb*' of man. He is her creation. She is called "*Maataa*", which means (*nirmaatr*) the 'maker, the builder of her progeny. It is also known that behind many a great men there had been great women as their backone. She is called (*Shakti*) great force. C'zar the Great, was the creation of his mother.

We have in our Indian History many such cases. *Abhimanyu*, son of *Arjun*, of *Mahabhaarata*, learnt certain military strategy and arrays when he was in the womb of his mother, *Subhdraa*, when Arjun explained her this strategy. Shivaji would not have been so great, if his mother *Jiyaaji Bai* had not been behind him to support and infuse courage. A woman, we know, in adversity can soar to that hight of sacrifice and courage, which no man can even imagine. For her such virtues, she is named a '*devee*' a godess in India.

But there are many, in the eyes of whom women have a lower status. Women folk have been fighting for their liberty and equality In India too, for some centuries, an inferior status had been given to women. We consider this is due to Islamic effect in our society, because the Muslims ruled our country for a long period. In Arabia, the birth of a girl was considered a curse and it was a custom that when a girl was born, she was at once buried alive and killed. One of the great contribution Prophet Mohammad made in Arabian society was that he preached against this treatment to womanhood. He tried to stop this cruelty among his followers. But *habits die hard*. A woman remained an inferior person.

According to the Vedic Teachings and ancient Aryan scriptures women has been placed at a *higher* status than man. She had been given preference to man in every field, so much so that when giving a boy a joint name of a god and goddess, the name of the goddess is always placed before the god. For example :-

In the name "*Sitaa Raama*", *Sitaa* was wife of Raama, so also in "*Radhe Shyaama*" *Raadhaa* was wife of *Krsna*. Again "*Gowree Shankar*", *Gowree* was Shankara's or Lord Shiva's wife. In our country we do not say fatherland as is done in Germany etc. we call it *motherland*, mother is superior to father. We feel we are more endebted to mother than father, so every child was first told "*Maatr devobhava*", then "*Pitr Devo bhava*". Above all, mother is a goodess to be adorned first. It was preached to each child :-

> "*Jananee Janmabhoomish cha Svargaat api gareeyasi*"
> *(Lord Rama)*

which means : "Mother & Motherland are to be esteemed, more than even Heaven." It is often said "*Maan Baap*", to express parents, mother is placed before the father. But in the word '*parent*', mother is totally absent.

To instill this highest regard towards womanhood, it started in our country at an early stage of man's life. There is a festival to worship womenhood as early as when they are little girls, called "*Kanyaa Poojan*", on the 8th day of moon (*Astamee*). On this day the little boys call their sisters, cousin sisters, relatives and neighbouring girls[1], to their homes. The girls would come, with great affection to their brothers, properly dressed and bedecked. The boys will first wash the feet of the girls as a token of great respect and service. Then feed them with sweets and other food prepared by their mothers for the girls. The boys, as brothers, will feel great privelege and honour in serving the girls. The mothers would guide even the tiny tots (boys) to perform their duty of serving their sisters and also tell them their duties towards their sisters in future life. Respect of womanhood started at that age.

There is an another important ceremony performed by all the Aryan girls as sisters towards their brothers or even friends. It is called "*Raakhee Ceremony*". *Rakhee* means protection and help. The sisters on that day would go to their brothers and tie a sacred thread on the right hand wrist of their brothers and pray for their long, healthy and prosperous life and blessings. The brothers in return feel pride in offering his hand as a brother's promise of help. This thread is a symbol of tie of duties towards their sisters or any woman, who so ever called him a brother. There is an important historic event regarding the sanctity and strength, behind this sacred, delicate thread. Once in Indian history, a muslim king was threatening to usurp a small Hindu state and he sent word to the Raja to offer his beautiful princess to him. The King could not resist the force of the Muslim King. The princess realising the gravity of the situation and to save herself, sent this "*sacred thread*" - '*Rakhee*', through the priest of the family, to Empror Hamayun (a learned Muslim Emperor). with a request to save a sister in distress. Though Hamayun was a Muslim King, but he realized the sentiment, the brotherly duties and the sanctity of this thread in Hindus. He came all the way with a great army to help the princess who had asked for a help as a sister to a brother. The situation was saved and the distress and agony of a sister was removed even by a Muslim brother.

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[1] In India all girls are called sisters and are treated as such

Such is the regard for womanhood and her protection. It is a fact that if a woman in any difficulty, once calls, even an unknown man a brother and apeals for help, the man at once realises the sacred duty of a brother and would do the best he could. To respect and to protect women, is a part of education and it is told that when she is a girl, she is to be looked after by her father, when married, by her husband, and when old, by her sons.[2]

Woman stands paramount in Vedic culture. We go so far to say that if one wants to know the kind of culture and civilization of a nation, one has only to observe how that nation treats its women folk. *She is the symbol of culture.* She is not a commodity or a booty of war as one finds in other countries. We place woman at a much higher state.

Lord Manu forcefully states :-

> "*Yatra naaryastu poojyante ramante ratra devataaḥ,*
> *Yatra etaas na poojyante sarvaas tatra aphalaaḥ kriyaaḥ*"

(Manu III-56)

Wherever, (*naaryah*) women (*Poojyante*) are adored and regarded, believe it, (*ramante tatra devataah*) there reside godly people and where (*etaa*) these (*na poojayante*) are not regarded or neglected, (*tatra*) there, (*kriyaa*) all efforts of men (*aphalaa*) will bear no fruit, that is, will be wasted.

EDUCATION OF WOMEN

In the field of education, women had equal opportunities. They had their own *Gurukulas* - Convents, where they studied and acquried knowledge of science and arts. As mentioned before there had been more than 27 *Rsikaas* mentioned in Rg Veda only, who explained, interpretted various hymns. They had been highly educated and wise women, who entered in most intricate and subtle subjects of even cosmology, like *Gaargee, Maitreyee, Sulabhaa* etc. They are the glaring examples. Gaargee Vaachkvanee, was so learned that when she was discussing cosmological problems, she actually cornered, the great Rsi of her time, Yaajnyavalkya, who was forced to reply her only in negation, (*Neti Neti*) "*Not this*" "*Not this*"

Even in the 6th century when a young great Scholar, Shankar (later on accepted as *Shankaraachaarya*) from Kerala, challenged the Doctrin- of Buddisim in Bihar, the seat of Budhism, and when a discussion was arranged between him and one of the greatest Scholar, Mandana Mishra, the question arose who would be the judge. The judge must be wiser and most learned to understand and deliver the judgement. They did not find anyone more learned than Mandan Mishra's wife *Smt. Bhaartee.* The discussion was very intricate, of deep philosophy and it went on for about 18 days and ultimately, she gave her verdict in favour of Shankara. It was Shankar, who uprooted Budhism in India and threw it overboard beyond the coasts of India. This discussion had been mentioned in *Shankara Digvijaya*.

Woman in the past, surpassed men in the fields of literature, music, art and fine art. There had been great women, like *Shila Bhattaarikaa, Maarutee, Morikaa* and *Subhadra* etc. *Vijayaanganaa* is counted next to Kali Das as a dramatist. On state administration and military services, they contributed equally. In military science, *Kekayee*, queen of Raja Dasharatha helped her husband and extricated him from a very difficult situation in war, and it is for her bravery, she earned two boons from her king as a token of regard and bravery. Not long before, a queen known as *Laxmi Bai*, queen of Jhansee, fought with her army against a Mughal King. So did queen *Durgaa Vatee* who fought very bravely in war. They had regular training in Dhanur Vidya - the military science and training. The women of India has been treated as a great (*shakti*) force. She has a great potential, and have proved their might at time when our country needed it. They have stood with man shoulder to shoulder at all adverse times, but at the same time she has a benevolent and soft feeling at heart.

There are three forces, which function in human society. They are physical, intellectual and force of wealth, riches and other possessions.

A strong man or a group of decoits or a strong army, are various forms of physical force. Similarly, knowledge of various sciences is another strong instrument, which if not properly guided or controlled can cause great devastations. Nuclear weapons are the product of uncontrolled intellectual knowledge.

Again the power of wealth, and various possessions of a person or a nation can exploit and even usurp others, individually or as a nation.

All these forces are extremely dangerous, if, not kept under proper direction and control.

Vedas solved this problem of controlling these forces by symbolizing them as (*devees*) - the women or goddesses.

Veda describes and names them thus :-

> *Devees tisras; tisro deveeh patim indram avardhyan,*
> *Aspṛkṣat bhaaratee divam rudraiḥ yajñam, Sarasvatee*
> *idaa vasumatee gṛhaan vasuvane vasudheyasya vyanta*
> *yaja*

(Yaju Veda XXVIII-18)
Also Ṛg. I-13-9, *Yaju* XXVII-19

It means :-

(*Devees tisra*) there are three *devees*; contributing systems (*tisro devee*) all these three devees (*avardhyan*) augment or grow (*patim*) the preserving system of (*Indra*) high potential, of various forces, in the universe and the society. The *Bharatee (aspṛkṣat)* serves, in the field of (*divam*) irradiating sources and agents, and *Sarasvatee*, actively functions in

(*Yajnam*) countless coordinating processes of compounding and synthesis, with the help of (*rudraih*) overflowing energies. Then *Idaa*, the prompter of energy who (*vasumatee*) resides in (*grhaan*) absorable conducting (*Vasudheyasya*) and retaining meterials and media (*yaja*) help in co-ordination and (*vayantu*) all other systems, expand and acomplish all processes, phenomena function in the cosmos. This functioning of these three devees has been mentioned at many other places (Yaju XX-43, XXVII-i etc.) also.

In later literatures and scripts they have named *Bhaartee*[3] as *Lakshmee*, *Ila*[4] as *Durgaa* and *Saraswatee*, who are 3 *Devees* to be worshiped as goddesses not to be personally made use of, treated with great regard and esteem and delibrations. Why Veda described them as devees. It is because according to Vedic culture, women are most respected and adored as mentioned before, and again why (*Devees*) as goddesses? It is because goddesses do not belong to any single person, they belong to all for bestowing good to all people. So by this one word *devee*, Veda has advised the people, never to use your *ila* or *Durga*, your physical and your *(Saraswatee)* talent and knowledge and also (*Bhaaratee*) your possessions and luxuries only for your personal gain. Your strength, your knowledge and your wealth etc. are for others first and you have to share with others. Even about 70 years ago, wherever western civilization had not penetrated into the villages in India, we found this Vedic culture prevalent among them. Even the great Bankers in Villages, never made use of their wealth for themselves. They lived simple, dressed as other did and ate what others ate, not because they were misers but they were under the obligation of this social culture just as the strength of a strong man is not to be made use of for his gain, so also a learned man has not to use his talent for the exploitation of others. Also the moneyed men are not to make use of their opulence for their personal gains. All these people were the custodians of their power in different fields. This, our culture, sounds quite alien to the social philosophy of the West, where one has to use, whatever he possesses, for oneself. Their personal gain philosophy, breaks the mutual tie what is needed to make a well knit society and a strong nation. Veda restricts the use of these advantages in case of a person, also in a race or a nation. It preaches :-

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[3] **Bhaartee** - derivative of root **Bhrn Bharane**, to feed to replenish

[4] **Ilaa** - Root is **"ila prerane", praksepane** - to prod, to strike.

"Krnwanto vishvam Aryam"

(Krnwantah) it is the duty of every one to make (*Vishvam*) one and all (*Aaryam*) noble, progressive and prosperous.

Veda thus presents the woman's status much higher than man by calling her a Devee a goddess and also presents her in a perspective of combined, Durga, Saraswatee and Laksmee, that is their possessing virtues and qualities of great force, wisdom and prosperity.

MARRIAGE AND MARRIED LIFE

After finishing his studies the brave young man decides to obtain a maid as wife. Veda does not distinguish caste or race, neither wealth nor poverty in selection of partners for life. The wife is called "*Dharmaanginee*", that is the girl who has similar nature, qualities, compatibilities and who has also similar aptitude towards *dharma* - social duties.

The married life has two main functions, primarily to support the economical burden of the rest of the three-fourth of society, which are non earning, & non-productive, and secondly to produce, healthy well bred social and moral members for the society.

To perform this social obligations, the woman is supposed to play a greater part, she is to be trained to possess such qualities :-

> *"Keertiḥ, Shreer, vaak, cha naareeṇaam, smṛtir, medhaa,*
> *dhṛtiḥ kṣamaa"*

(*Geeta* X-34)

It means, a woman should watch (*Keerti*) her actions, bringing her good fame, (*Shree*) have a keen desire and capability to give shelter and support to others, (*smṛti*) have a good memory to remember her duties, (*medhaa*) deep thinking power and good intution, she should have (*dhṛti*) courage and boldness to face all odd times and opportunities, and encourage others, and not get nervous and lose her control, (*Kṣamaa*) the magnanimity and kindness to pardon. Those girls who develop such qualities and virtues shall always live in peace and make her partner happy and prosperous.

The boys and the girls must see that they have common taste, nature and views in life. They are not to be influenced by material gains, big gifts etc. but must see if both have similar tempraments and tastes in life. At the same time our ancient eugenists and genetic engineers, laid certain conditions in coupling the youngsters.

Lord Manu stated the law :

> *"Asapiṇdaa cha yaa maatur asagotraa cha yaa pituḥ,*
> *san prashastaa dwijaateenaam daara karmaṇi*
> *maithune"*
>
> (*Manu* III-5)

It states : (*daara karmaṇi*) at the occasion of selecting and marrying a spouse (*maithune*) and for raising progeny (*dwijaateenaam*) among the educated and wise people, one has to accept a girl who does not (*asapindaa*) fall in his mother's family tree, for seven generations (*asagolraa*) nor of his father's lineage and vice a versa. That is, they should be from far off or distant lineage. For this reason the daughter is named in Veda "*Duhitaa*", which word etymologically is expressed :-

> *"Duhitaa, durhitaa, doorehitaa, dogdher vaa"*
>
> (*Nirmukta* III-1-4)

It means : (*duhitaa*) word daughter, means (*durhitaa*), who is painful to be loved, because she will go away from the family, (*doorehitaa*) who is to be loved by people of far and distant places and genes, (*dogdher vaa*) and who showers and generates happiness and prosperity and augments an other family.

Both the above scientific laws, dictate the law of cross-pollination, what we observe, *Nature* follows in procreation of better products, even in vegetation. Those who have studied Botany must have noticed by what different contrivanses and shapes and forms in flowers, Nature helps the insects, bees and flies etc. to help cross pollination, so that the pollen (male genes) of another flower first comes in contact with the style (upper part of stigma containing egg or ovary) and which is mostly projected beyond the staemens (the male organ) of the flower. This arrangement of the position of male and female organs of the flowers is to avoid self pollination, which is not favourable for good and health progeny. One must note how observant and scientific observers our ancestors were and how wise they were to make such laws. We find in some races, this scientific and natural law is not obeyed. They marry their first cousins, which is not proper and which gradually causes degeneration in the growth and intellect of their progeny.

In Veda, the bride to be, is called *Kanyaa* and *it is she who has the birth right of choice* of obtaining a matrimonial partner, as ordained by the following Vedic hymn :-

"Brahmacharyeṇa kanyaa yuvaanam vindate patim"

(*Artharva* XI-5-18)

It means, (*kanyaa*) the bride to be, (*brahmacharyeṇa*) after leading a life of celibacy, finishing her education and acquiring the qualities to get married, (*vindate*) *has the right* to selct (*Yuvaanam*) a young healthy and suitable (*Patim*) husband.

This clearly mentions that the selection, primarily is given to the girl. This right of selection (though as a custom only) exists in all Aryan races even today. For marriage, it is the boy who has to propose and it is the girl who may accept the offer or refuse it.

Veda uses the word *Kanyaa* for the maid. This word has a great significance, because Veda sanction of marriage only to a girl with specific qualifications. The word *Kanyaa* is a derivative of root *'Knee deeptwo'* which means "to shine" or be illustrious or to illuminate.

In health she should be strong and bright. Veda does not permit an unhealthy or sickly girl to get married. Besides her full physical growth, she must be very bright intellectually and socially her reputation of wisdom and nature, should be illustrious. Such girls have the right to get married, because the progeny, basically depends on mother's health, her wisdom, social and spiritual aptitudes. It is rightly said :-

"Naaryo moolam apatyaanaam" (Sushruta)

That is : "It is the woman who is the 'base' of a good progeny."

THE INSTITUTION OF MARRIAGE

The sanskṛta word for Marriage is "*Vivaaha*" which means (*Vi*) perfectly (*Vaaha*) to carry, to bear, that is to carry the load of the whole society, its all obligations, perfectly. This institution of Vedic marriage,is not for the gratification and enjoyment of one's various senses, but a married life is a life of dedication to society. Again, it is *sacramental* and *not a contract.* There is a world's difference between the ideology of the word '*marriage*' and *'Vivaaha'*. Marriage actually means to *obtain a male*. In sanskṛta *marya* means a male and in Persian it is changed to *Marda*. The fundamental idea behind this word "*marriage*" is to ask or get a male partner. The philologists who coined this word, *marriage* observed female animals cry when they went in 'heat', and cried for a male. So marriage conveys the idea of obtaining a male partner for the gratification of sex hunger. In the verbal meaning there can be no "marriage" of a man because he would not like to have another male partner. It is a misnomer when it is applied in case of a man's marriage !

The word *Vivaaha* basically conveys the principle of sacrifice and dedication to the society and it further expresses the principle of carrying the burden of the social obligations.

The bridegroom asks the hand of the girl in marriage, as a token of her help to carry the social duties. Asking and *holding her hand* in the ceremony is an essential part of the marriage ceremony. This is called - *'Paaṇee grahaṇa'* ceremony. There is another significance of this "*holding hand*" of the bride. The parents after offering their girl, give the hand of the girl in the hand of the bridegroom as if transferring all their responsibilities to him. He holds her hand as if making a promise of holding her hand for ever in his life and would never discard her.

Marriage ceremony of Aryans (Hindus) is a long process. It is not like Eurpoeans, where a girl and a boy would just approach a priest and confess before him as husband and wife, exchange a ring and a kiss and the marriage is over. Aryans are socially well knit. Nobody can singly make any such decisions. It is the family and society which join and take the responsibility of such bindings. If any dispute arises between the couple, the society has to solve such problems, because the society was a party to that ceremony.

MARRIAGE CEREMONY

In Hindu "marriage-ceremony", there are certain phases to be performed that is why this ceremony takes a longer time. The first part of marrige is a sort of rehearsal of daily duty of the bride. She has to welcome him every day at the door of her house, when he comes home, and offer him a seat, arrange for a wash, give him nourishing food, called *'Madhu Parka'* (Sweet nourishing dish etc. etc.). The second part of marriage is the handing over the responsibilities of the parents to the bridegroom.

This custom of giving away (*Kanyaa daana*) is present even among Christians. There, too, the daughter is offered to the bridegroom by the parents.

After the parents have handed over the daughter's responsibility to her desired bridegroom, the next part is to call all her brothers and cousin-brothers of the bride and make them pour puffed and roasted rice grains in the hand of the bride, who in turn hands them over into the hands of the bridegroom. This symbolically is to impress to the brothers, that whenever their sister or cousin sister came to their homes, they have to send her with plentiful things, her hands all full. In case, she is in trouble and needs help, it will be brothers' unfailing duty to go to her help. The parents thus bind the brothers to always help the sisters. This is for the girl's future safety.

The next phase of the marriage is most binding. It is called (*"Sapta-Padee"*) '*Seven Steps*' ceremony. In this, the bride and bridegroom, stand shoulder to shoulder together, take seven steps together. At each step they vow themselves. The husband, for example, promises that he would protect her, feed her, offer his unquestionable binding love. Will provide her money, progeny, health, comforts, friends and good society etc. etc. These pledges are mutual.

Next the bridegroom by putting his right hand on the heart of the bride, declares :-

> *"Mama vrate te hṛdayam dadhaami, mama chittam anu chittam te astu"*

(Paaraṣa, Ka I-8-8)

(*Vrate*) my beloved ! You who have made a vow to pass your life with me, (*mama hṛdayam*) my heart (*hṛdayam dadhaatu*) I place in your heart. (*Mama*) my (*chittam*) mind and concience be (*te anu chittam astu*) accordingly to your mind and conscience. She also reciprocates the same.

By these hymns and pledges, it is a sort of *mingling* of hearts and minds, just as when two separate waters are mingled together, which cannot be separated; so also these two hearts and minds, consciously mingled, can never be separated in future life.

After all these pledges between the couple and at the end of the ceremony, the husband presents his bride to all his friends and relations and introduces her to them in these words :-

> *"Sumangalee iyam vadhooh, imaam sametam pashyata,*
> *Sowbhaagyam asyai detvaa yathastam viparetana"*

(*Rg Veda* X-85-33)

(*Iyam Vadhoo*) this my wife (*sumangalee*) who will bring me all good fortunes, may you (*sametam*) collectively, and with best wishes (*Pashyata*) behold (*imaam*) her and (*Sowbhaagyam asyai detyaa*) bless her, for her good furtune and prosperity before you retire.

Lastly, when he takes her to his own home he addresses his wife thus :-

> *"Adurmangaleeh patilokam aavisha, sham no bhave*
> *dvipade sham chatushpade"*

(*Rg Veda* X-85-43)

Oh ! my beloved ! (*patilokam aavisha*) enter your husband's home and live (*agurmangle*) with all best wishes and intentions, (*Bhava*) Be (*sham*) blissful to (*dvipada*) all my people and even animals.

Again,

> *"Samraajnee shvashure bhava, samraajnee*
> *shvashravaam bhava,*
> *Nanaandaree samraajnee bhave, samraajnee adhi*
> *devrsu"*

(*Rg Veda* X-85-46)

My love ! (*Samaraajnee bhava*) see that your treatment and administration of my home, towards (*shvashura*) your father-in-law, (Shvashrvaa) your mother-in-law, (*nanaandvee*) my sisters, your sister-in-laws, (*devrsu*) my brothers your brother-in-laws, be such that they feel your administration dignified and praiseworthy and let you brighten the home with your warm love and affection.

The bride is given the prestige of (*Rajnee*) an Empress, a queen of the home.

Manu says :-

> *"Prajanaartham mahaabhaagaḥ poojaarhaaḥ gṛhadeeptayaḥ,*
> *Striyaḥ shriyasḥ cha geheṣu, na visheṣo asti kashchana"*

(*Manu* IX-26)

The ladies at home are (*mahaabhaagaḥ*) the source of great furtunes. They are (*poojaarhaḥ*) worthy to be worshiped, they are (*gṛhadeeptayaaḥ*) the lights, who by ther behaviour, brighten the whole family atmosphere. It is they who are gracefully good to give us our progeny. In the family at home (*na visheso asti*) there is no difference between(*Shree*) the wealth and fortune of the family and (*striyaḥ*) the ladies at home, that is, they are the emblem of prosperty and good fortune. Manu further advises the family men :-

> *"Santuṣto bhaaryayaa bhartaa, bhartraa bhaaryaa tathaiva cha,*
> *yasmin eva kule nityam kalyaanam tatra vai dhruvam"*

(*Manu* III-60)

In a (*kule*) family (*bhartaḥ*) where the husband (*santuṣtaḥ*) is happy and pleased by his (*bhaaryaa*) wife and also (*bhaaryaa*) the wife from her (*bhartraa*) husband, in that family bliss and prosperity will ever reign.

Also :-

> *"Striyaam tu rochamaanaayaam sarvam tad rochate kulam,*
> *Tasyaam tu arochamaanaayaam sarvam eva na rochte"*

(*Manu* III-62)

When (*striyam*) the ladies (*rochamaanaayaam*) are (*tu*) specially kept happy and well respected, (*sarvam*) the whole family and all its members, she will (*rochate kulam*) make them happy and prosperous, otherwise when (arochmaanaanaam) they are not happy and well looked after, the family will live dull, and unhappy, and gloom will ever prevail on the family.

Mahabharata goes further and says :-

> *"Na grham grham iti aahu, grhinee grham uchyate"*
>
> (XII-144-6)

The (*grham*) home is (*na aahu*) not to be called (*grham*) a home, *actually it is* (*grhanee*) the wife who is the "HOME".

We have already mentioned the warnings of Lord Manu (III-56) :-

> *"Yatra naaryastu poojyante remante tatra devataa"*

"In the family where the women folk are respected, worshiped and loved (*vamaute*) that is the abode of (*devataa*) godly people."

All such verdicts show, what status the women in India are enjoying. It is said in Shatapatha Brahmana (V-1-6-10)

> *"Arddho ha vaa esaa aatmanaa, tasmaat yaa vai*
> *jaayaamna na vindae, ardho taavat bhavati;*
> *Atha yadaa eva jaayaam vindate, atha prajaayati tarhi*
> *sarvo bhavate"*

It means, varily man alone is (*arddha*) half, as long as (*jaayaam na vidate*) he does not obtain a wife; (*yadaa jaayaam vindate*) and when he gets a wife (*sarvo bhavati*) he becomes complete, specially when he is bestowed with progeny.

Her function and position in the family is described in Veda :-

> *"Bhoomir maataa.........dyow nah pitaa"*
>
> (*Atharva Vd.* VI-120-2)

Wife and husband bear that relation what the (*bhoomi*) earth bears with (duow) the radiating agent, the sun. The sun supplies the energy and the earth in return rewards the *sun with all kind of* beautiful *flora and fauna.*

In the same tone the husband tells her wife :-

"Dyowh aham prthvee twam"

(*Paraskara Kaanda* I-6-3)

If I am the source of radiation like the sun, you are my earth that produces all progeny and prosperity I need.

The sun with all its various energy particles (functioning as spermentazoons) can generate nothing in the cosmos without planets, like earths and vice versa, and allegorically husband says, in the same way we are inter dependent to each to create or perform our duties in family life. But our functions are different as the functions of sun and earth are different and these functions are expressed by *Shatapatha*. :-

"Agnir vai punsah yosaa vai aapah"

Man; is surely the fire or energy and woman is water, petrol or any other such, functioning fuels.

Water and heat make steam which develops great force and what is being used for many good purposes. This combination of fire or heat and expandable liquids, are together expressed as *Agni + Soma* (Agnistoma) in Veda.

Woman is represented as water, cooling and pacifying agent. If at any time the husband, owing to certain causes, feel anguished, worried, excited or is angry, wife must play the function of a pacifying agent - like water. Husband and wife are called *Nara & Naari*. Nara means what leads or drives and *naari,* is like a machine driven which creates and contributes many things. Both combinedly can contribute, not singly.

Again, the woman according to our culture should function as a Home-Minister and the husband as External Minister. She is to look after 'Home' and in no case neglect it, It is unfortunate, today, that both husband and wife have to run to their jobs to earn their living and to meet their expenses, but at what cost? At the cost of their children, who are most neglected, and sufferers. In the West, specially in America, which is supposed to be the most modern and advanced country, they avoid to have children because they are the greatest hindrences and liabilities in the earning of Lord Dollar, which the parents prefer to their children. If they get a child, they have to leave him or her to the *Baby Sitters*, who cost a lot to the parents. The children are the future nation, but who cares about nation : Such children pay their parents in their own coin later on.

We protect our women folk not only on their physical but more on their moral grounds, for their chastity. According to our eugencists, more stress was laid on woman's moral and chastity than man's. A woman with a bad reputation in a village, ruins the reputation of the whole village.

King Arjuna, a great hero of *Mahabhaarata* and a very dear friend of Lord Kṛṣṇa refused to fight the great war, and advanced this strong argument that during war man-power is destroyed, many men die, most of the traditions of the families and society are destroyed and with the loss of traditional bindings, there are all chances of women folk getting deviated from their social bindings and strong moral holds and once the women get vicious and immoral, then '*varṇasaṅkaras*', mingled progeny, called *bastdards*, would be the result, which generation will break all social laws and morals and neglect their duties and obligations even towards their parents.

For this reason Lord Manu advised :-

> *"Swaam, prasootim, charitram cha, kulam, aatmaanam eva cha,*
> *swam, cha dharmam, prayatnena, jaayaam rakṣan hi, rakṣati"*

(*MANU* IX-7)

It means that, if a husband, in his family, protects and provides well his *wife*, actually he protects his family prestige, traditions, his progeny and the social laws. So much depends on the wife.

The vedic scripture gives, the wife so much status that without her, her husband cannot perform any ritual or ceremony. *Taittireeya Brahmaṇa* states :-

> *"Ayajñiyo vaa eṣa yo apatneekaḥ"*

That is : (*Apatneekaḥ*) without a wife, or who is yet not married, (*eṣaaḥ*) is (*ayajñiyaḥ*) not entitled to perform any (*Yajña*) social function or permitted a social responsibility.

The Atharva Veda mentions :-

> *"Shuddhaa pootaa yosito yajniyaa"*
>
> (*Ath' Veda* XI-1-17)

(*Yosita*) the women are (*Suddhaa*) pious and (*Pootaa*) holy and are entitled (*Yajniyaa*) to perform *Yajna*, all ceremonies and rituals, and social duties.

Manu gives her the power of a finance Minister.

> *"Arthasya Sangrahe cha, enaam vyaye chaiva niyojayet,*
> *Showche, dharme, annapaktyaam cha parinaahyasya veksne"*
>
> (*Manu* IX-11)

Her husband (*niyojayet*) should depute her (*arthasya sangrahe*) in collection and preservation and (vyaye) expenditure of money as she thinks proper. She also has to look after (*showche*) cleanliness of the house (*perinaah*) and all the households & also to (*annapaktyaam*) attend to various kinds of foods and nourishments and cookings and (*dharme*) to preserve all family traditions and customs.

PROGENY

Besides social and national obligations, the couple also has second responsibility to augment the society by reproducing children.

In ancient India, *a child* was a sacred *social property*, so much so that the parents had to perform a ceremony called '*Garbhaadhaana*', as if to take sanction from the relations, wisemen of the society, if they thought and permitted them to be physically, intellectually and morally worthy to produce another member for the society. The child actually did not belong to the parents; parents, as if were only the custodians of the child. The society demanded the parents to rear up the children properly and make them the honoured members of the society. In old days, the competition among the parents was not, how richly they fed, dressed and educated their children but the competition was how noble, truthful, socially dedicated, selfless and honest the children were trained and presented to the society as they were to make the next generation.

it is most unfortunate that today the most neglected entity in the society is the *child*. Firstly the child is an unwanted commodity, because it is a great liability. For the governments, (more for our government), children are one of the greatest economic problem. Even our first Prime Minister used to say "how could we feed these increasing hungry mouths". But this increase in children were the effect and product of what the Government was feeding the people's eyes, ears and mind through their sensual different media like the Radio, T.V. etc. They did not put proper control on the sensual atmosphere, of our different media like radios, T.V. etc.which impregnated the whole social, atmosphere and made the parents' mind more sexy.

The rich may have many ways of letting out their emotinal and sensual feeling through clubs, dances, gambling in clubs and by parties etc. but how could the poor let loose their emotions, except making a common bed at night, which would naturally bring more armies of children. We have already mentioned before, this population 'bang' has taken place, since the Europian material civilization dawned and shone on the world, because this civilization, from our oriental vision, is sensual. it is bound to be sensual because, according to their philosophy, there is only one life, which naturally induces them to eat, drink and be merry. They have no worry for the next life, which according to us will follow after a few days of leaving the present body.

Contraceptives and family planning

If one looks to the graphic curve of human population for the last 2-3 centuries, one would be astonished to find that there is a sudden steep rise. This rise, one finds particularly in the present century, and specially so in less modernized countries, India included. Why it has happened in so a short time, when in other past centuries, the population growth was no problem for many many centuries. What actually new has happened in the world ? The answer is simple. It is due to the advent of European civilization, and it is this civilization which has to account for this steep rise. What is the peculiarity of this civilization ?

In very few and simple words, one can describe its special characteristics. This civilization is the civilization which characterize itself by stimulating one's five sensory organs, that is, it is a sensuai civilization. All the five sensual organs, if overfed and stimulated early and fast, they awaken and feed the master sense of sex making people sexy. Sexy people who have no other means to exhaust their sensory impulses, particularly the poor, have no other means but to make a more frequent common bed with their wives and beget more children and thus raise the population.

One would argue why this has not happened in the advanced or more modern western societies ? It is because, they found out and applied the methods of preventing pregnancies, earlier. The writer when working on sexual psycology in Vienna, more than half a century ago; found various types of contraceptive appliances being freely used without any obligation and hesitation and the people were well educated on the population problem. Interestingly one would like to mention that when France faced defeat at the hands of Germany, in the Second World War, Marshal Petain of France was acused for the defeat and when asked the causes of defeat, he had two reasons to offer. He said "firstly, France built a very formiddable and well fortified *Maginot* defensive line and called it "*Himalaya of France*" and secondly France stopped producing children, with the result that he had no "*canon-fodder*". This shows that many European countries like France and others stopped producing progeny. They made use of methods, available to check pregnancy. (But one American judge called this use of contraceptives as "*race suicide*").

If one would like to question our contention that the cause of fast increase in population is the European material civilization and would advance an argument that the blame could be atmospheric, ecological or other physical causes, one would then like to know why these effects have not caused similar reactions on the population of animals and birds etc ? We rather hear, extinction of several spicies of animals and birds instead of their proliferation. The cause of proliferation of human race is due to more and more excitement and stimulation of open sexy propaganda and opportunities offered to the young people in co-education system etc.

The present government is openly and strongly advocating *Nirodha* (contraceptives) through various media, to cut down the growth of population but is not worried about the quality of children ? Teaching A.B.C. in Schools and the slogan of "fewer the children, better they will be fed", will not develop humane element in the child. Who has time today to instill and infuse good qualities in his child ? Everybody, poor or rich, is hankering after money to make two ends meet or for a better material life at the cost of their children ! Father thinks his duty ends in providng money. He has as if no obligation to follow the growing emotions and likings of his children. Perhaps they think it is the duty of the School and the School people think their duty ends after teaching the 3 Rs. (Reading, Writing and Arithmatics). The children require guidance at all stages, otherwise they are apt to run astray. This is what we observe today, everywhere in the world. The result is that a very high percentage of them, develop physical, mental and social defects and ills. They get frustrated without guidance and are apt to various vices, like use of drugs etc.

One cannot refrain oneself from mentioning the ill effects of these contraceptives. There is the harmonic agents, like introducing male harmones into women, to shift them more towards manhood and thus stop production of ova in their overies and avoid conceptions. Again, there are mechanical contraceptives, introduced into the uterus, causing more frequent cancer of cervix, (neck of uterus). Besides, the physical injuries and diseases, they cause psycological disturbances, like impotency and frigidity etc.

There is another aspect of the use of these preventive methods. It is said in the Old Testament[5] that a barren woman is like sand, because no matter what amount of water is poured in sand or semen in a barren woman, it bears no fruit. A woman often avoids sex relation due to the fear of pregnancy but a barren women never says enough. The contraceptives make women temporarily barren in that sense. When the couple is made free from the fear of pregnancies, they are bound to indulge much more frequently. We can vouchsafe this, specially in young and newly married people, many of whom have great sexual apetite, and just as over eating causes indigestion and sufferings, this excessive sex indulgance also leads to many types of suffreings.

The reader may permit us to metion that during the writer's working in Vienna in a top Hospital dealing with sex and allied diseases when we were discussing various aspects of sex ailment and contraception method and their effects, with the top Boss, we asked him if he had observed that parents through their seeds could transmit to their children, their own forms, shapes, complexions, constitutions and also their special tastes and traits like art, music etc. and when he affirmed it that they did, he was further asked his impressions about the transmission of sensual trends of such parents, who had excessively indulged in sex, under the protection of contraceptives for a long period, he frankly and honestly declared *"we have not thought about the child yet"*.

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[5] **Proverbs** XXX-16

What he said is true for all Western nations, because the parents consider that they have only to provide, to their children, food, clothing and schooling. But a child growing in a purely material environment, where there is no seed of social and moral inhibitions, is apt to develop sexy, greedy and criminal and grab more and more for his sensual appeasement and be a danger to the society and the nation. It is rightly said that "mammon and man" cannot both reside in a common sheath. Today, it is mammonism which sways the world.

India preached the opposite, "*High thinking*" and low living, that could only happen if one cuts down his demands, which is the key of happiness.

This neglect of the children can never improve the generation of any country. Evil will increase and take the upper hand and lead to violence. the more we go for the indulgance the more we need and more needs lead to frustration if one does not have means to gratify them. In the past we trained the youngsters to cut their needs and to live simple and sturdy which habit they would inculcate in their future life and thus save, as reserves. In general this simplicity was not looked down, rather was valued in society. Our this philosophy of simple living, made our country contented and happy.

"*Simplicity is the key of good finances*", and is also the key to peace, happiness and great pleasure to the soul.

It sounds funny to hear "we are removing poverty of our people" Our people know how to live simple, but we are actually making them poorer by *grafting modernization on their poverty*. It is far better to let them live simple with high morals. They will be happier.

DIVORCE :

Veda does not permit divorce in Marriage. According to Veda, *Marriage is a sacramental commitment. It is not a contract* as it is in Christian, Islamic and Jewish societies, where it is like buying a wife by offering a sum of money as it is done in Islamic States. The husband fixes an amount for her when he marries a girl as *Meher Money*. In such contract-marriages, there can be a break in marriage called Divorce, by breaking the contract or paying off the fixed money. Divorce in Islam is very cheap. It is said that, once the husband pronounces to his wife "*Talaq*" (Divorce) thrice, the woman is divorced, she has no say. No legal procedure is needed to break the contract. Pronouncement three times is enough, that is the fate of Muslim women. At the same time a muslim can have 4 legal wives, while no other social law permits polygamy. A Vedic marriage does not terminate even after the death of the partner.

Veda ordains :-

Iha eva stam, maa viyouṣtam vishvam aayur vyashnutam,
Kreeḍantow putraiḥ naptṛbhir modamaanow svastikow"

(*Athar Veda* XIV-1-22)

It says :

(*eva*) Both of you will (*maa*) never (*vyouṣtam*) break away (*aayur-vyshnutam*) in whole of your life. (*Kreeḍantow*) Both of you play and enjoy with your (*putraiḥ*) children (*naptraiḥ*) grand children, (*Svastikaw*) in happiness and bliss.

The subject matter of this hymn is marriage and Veda, in these clear words, states (*vishvam aayuh*) "In your whole life and circumstances, (*maa*) never (*vyouṣtam*) separate or break away."

In the vedic marriage both the bride and the bridegroom have gone around the fire 4 times making pledges that they would never part in life.

The significance of fire, symbolically indicates that they have been compounded by fire. Components when heated together on fire, make a new object and they cannot be separated into their original components. For example, if fine iron particles and sulphur (powered) are mixed together without putting them on fire, they can easily be separated with the help of a magnet, which attracts away all the iron filings and leaves the the sulphur particles behind. But if both of these components are put on fire, iron filings and sulphur, combine into a new substance called iron sulphide, and the iron and sulphur cannot be separated into iron and sulphur. The components like mutual pledges in the presence of fire to confess, as if, a thorough, compounding of their two hearts. The presence of fire in various rituals and ceremonies does not mean fire worship. Its presence symbolises its analytic action in compounding the couple's hearts and consciousness, and pledges at different occasions.

Bible (Mathew Book XIX-6,9), also does not sanction Divorce. When Jesus was asked about separation of husband and wife he said :-

> *"And The twain shall be one flesh"*

(Mathew XIX-5)

"Therefore, they are no more twain, but one flesh, what therefore, God hath joined together, let not man put asunder (XIX-6)"

Regarding giving a written Divorcement and to put her away ? (XIX-9) He said :

> "And I say unto him, whosoever shall put away his wife, except it be for formication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away, doth commit adultery"

(Mathew XIX-9)

In these strong words, Bible condemns divorce, which is evident from the perusal of Lord Jesus's condemnation. For this reason, no divorce can take place in most catholic States and countries like Italy etc.

Divorce, perhapse was permitted in some societies as a back-door exit and they separated in a hush hush way, but today it has become not a front door but an open courtyard. This disease of divorce became very common in America & Russia. America realised its evil effects among themselves and specially for their children they, therefore, started a society called "*Divorcee Anonymous*", which helped the divorcees to reunite and they were 60-70% successful in their re-unions. An American Sociologist of great fame called Divorce '*cancer*' for the society and he warned that it must be cured at the earliest, otherwise it will kill the society.

There was no Divorce in Aryan society as mentioned before, but due to political, personal reasons, our government introduced Divorce system in Aryan marriage, against great opposition to this social evil. But Government pressed by circumstances of modern society, legalised it under protest and restriction. The government did not perhapse, realize that in India, most of the women folk were *illitrate* and financially dependant on their husbands. In court suits, the boot, therefore, shall always be on the foot of man and men by various methods and accusations, shall get the divorce order and throw women away to the winds.

Those who strongly advocated Divorce, argued that countless women were suffering at the hands of cruel men. They put forward that men were cruel, brutes and women needed separation from such husbands, so as to save them from great sufferings. The modern women in towns, strongly advocated Divorce pronouncing man a monster, cruel, beast in their behaviour towards their wives, who needed deliverance badly from their cruel husbands. By reasons best known to the Government, inspite of great opposition, divorce has been introduced in it the constitution. If we look to the divorce cases in the courts today, the que of the cases is endless. The women have to knock about from post to pillars. They have lost their moorings.

Their plight has become worse. If there had been no such law of delivering them from their 'cruel' and 'beastly' husbands, both she and he would have in due course of time facated their corners of dissimilarities and smoothened out their misgivings and differences and would have lived later on smoothly in their homes, as has happened in the past.

Now, when they know and are also assured that they could go to court and get rid of their men (which is not a simple and easy process), they are tempted to break-away and apply for a divorce. The amount of tolerance on both the sides, is much reduced owing to their mental feeling that they could now easily break off from their partners by divorce but the execution of this divorce process, takes years, which make the fate of women worse and become the cause of their repentance.

The strongest argument in favour of providing divorce relief for women is, the curelty they suffer at the hands of the beastly husbands. The husbands are greedy, want more and more materials, money and ask to comply them by most objectionable means. Men, today are cruel but may we remind our women folk that "*man is their own product*". If he is beastly, harsh, greedy and cruel, the women have produced them such.

If they had cared to produce them as saints, and did, as their illitrate mothers and grand- mothers did, their sons would have behave as noble men did before :

It is rightly said by Lord Manu :-

> *"Yaadrsham bhajate hi stree sootam, soote tathaavidham,*
> *Tasmaat prajaavishuddhyartham striyam rakset prayatnatah"*
>
> (*MANU* IX-9)

It says : (*Yaadrsham*) what type of (*Sutam*) progency (*stree*) a woman (*Bhajate*) desires, (*Soote*) she produces (*tathaavisham*) of that kind. (*Tasmaat*) for this reason (*striyam*) the women (*rakseto*) are to be well guided and guarded (*prayatnateh*) with all efforts (*vishudhyarthem*) for the purity, nobility of (*prajaa*) her progeny.

Manu expressed that the woman (*mother*) can mould her progeny even when she is carrying. Indian mothers in the past made great sacrifices, in their foods, dresses, behaviours and thinkings, when they carried their children, because they knew that their every type of food, behaviour and thinking had direct bearings on their coming child. The expectants did not consume sharp, stimulant, and addictive foods and drinks, fearing their ill effects on the temperament of the fetus. They avoided strong emotions, like anger and temptations. Always tried to have a pleasant and healthy atmosphere.

It is unfortunate that the modern mothers like to put no restraints on their food, drinks, smoking even alcohol. They take pregnancy a natural biological process and avoid to think what have romantic social intercourses to do with the pregnancy ? They would eat and drink what they liked and enjoy life as much as opportunities would provide them etc. etc.

But they forget such proverbs :

> *"As you sow, so you reap" or*
> *You sow the wind, you reap the whirlwind"*

Veda[6] informs her that she can beget 4 types of progeny :-

1. *'Soma'* gentle, noble, soft tempered progeny.
2. The *"gandharva"*, artists, musicians and romantic.
3. *'Agni'*, energetic, labourious, pushing, active.
4. *Manuṣya*, common type, more prone to material comforts and indulgence. It all depends on herself to beget what she desires to create, a saint or a satan.

Veda (Ṛg. X-159-3) asks her to be proud and declare :-

> *"mama putraaḥ Shatrughnaaḥ, ato me duhitaa viraaṭa*
> *uta aham asmi sanjayaa, patyow me shloka uttamaḥ*

That is : My sons are strong and brave enough to face all adversities and overpower their foes. (*me duhitaa*) my daughters possess (*Viraata*) glorious virtues; (*uta aham*) and myself (*Sanjayaa*) am intellegent to master my household well. (*Patyow me*) my husband (*Shloka*[7] *uttamaha*) possesses heighest social and moral qualities.

Actually she is the *fulcrum* from where the family gets the leaverage. She is the *pivot*, around which the family revolves. She is the *lamp* in the house which illuminates and glorifies the whole family. She is the first or primary Guru. She is Devi; who makes the highest contributions by her sacrifices in building and rearing the family.

May we remind the "Mother Godess", the version of upaniṣad (Kaṭha 1-13-14)

> *"uttiṣṭhata, jaagrata praapya varaan nibodhata"*

Arise, awake, Oh ! "Mother godess"; and realise the (varaan) the boons, the gifts, the virtues and potentials God has bestowed on you, to procreate & offer once again, saintly, noble and godly 'Man' to enhance peace in the world.

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[6] **Ṛg.** Veda X-85-40)

[7] **Shloka** root Shlokṛ Sanghaate - to compound unite, coordinate

CHAPTER-18

SOCIOLOGY AND POLITY

Human race according to the Western thinkers and modern scientists is evolved from apes, who again, was developed by various evolutionary and biological cycles from an ultra sensual mono-cell organism called *aemeba*. Any way these Apemen roamed about in the jungle for their survival, at the expense of others, because it is the law of evolution that the "*fittest must survive and the weaker must go to the wall*". This basic spirit of self survival, prevailed and persisted in man even when he developed intellegence, sophisticated knowledge and elaborate society. They thus, exploited the weaker people of the society. The kings and rulers made use of the poor for their gains and comforts.

This naturally divided their society into two groups, *'the Haves'* & *'the Have-nots'*, that is those who have plenty of every things, food, luxuries, comforts and others who were starved of these. This caused a big disparity among people leading to jealousy, mutual hatred and feeling of vengence and violence.

This mutual jealousy and relative competetion of explotation of the weaker, developed among nations also. The western, with their better fighting strength and weaponary, overpowered most of the peace loving and sedate countries of the East and exploited them to the hilt and became their rulers, oppressed them as their subjects.

Economical *jeglousies* among nations also lead to conflicts like world war I. The oppressed poor people revolted and took advantage of their rulers, who were defeated and lost their thrones. This happened in France, Russia, Germany, Italy etc. and other orders of society arose like *Socialism* and *Communism* and *National Socialism (Nazi system)*, which replaced the old order of Capitalism. The people came forward to rule, so that every one would have equal opportunities and should be provided equally. China, Burma, Indonesia etc. all followed suit. These various types of social *isms* are wild experiments made on society. None of them have brought peace and happiness. Everywhere there is violence, discontentment, and now and then a fear of another world war.

Unfortunately, every other country of the far East, East, Middle-East, Africa, South Africa and so on, are competing to surpass each other, moulding themselves to the mould of European life in every way. Look to Japan, one of the most advanced countries of the East, with all its Buddha's teachings ingrained in them has completely changed itself to European way, if not surpassed it, and perhaps they are proud of it.

What about our ownselves?, who are proud to call ourselves to have one of the oldest culture and civilization, are making all efforts to catch up others, the so called modern countries, forgetting that we are a poor nation. Grafting of modern material civilization makes the poor poorer and in their efforts to cope up with others, in their external posed appearance make themselves more misrable. Our leaders or '*Netas*' themselves are victims of their masters (English) who though have gone, have left their legacy of a class of people who are Indian in blood and colour but are English in their thinking and tastes, as Prof. Mackaulay had rightly predicted in the last century, when he started an English Public School. Our leaders are product of those institutions, and they are naturally to lead us to that goal. But there is a warning in Upanisad :-

> *"Avidyaayaam antare vartamaanaaḥ Svayam dheeraaḥ panditmanya maanaaḥ;*
> *Dandramyamaanaaḥ pariyanti mooḍhaa, andhena eva neeyamaanaa yathaa andhaaḥ"*

(*Kaṭh. Up*. I-2-5 & *Mund Up.* I-2-8)

In simple words it means, "there are people who are ignorant themselves but pose to be wise and learned. Those fools suffer themselves and make their followers suffer miserablly, just as a blindman leads other blind to a fall and sufferings."

There are many people in all societies, who are clever, but not wise and become the leader and bring sufferings to the people due to their follies.

VEDIC SOCIAL STRUCTURE

It is mentioned in Bible that God made man after His own image, but Veda says God has made the Universe after the image of man, and has also ordered to *make society after the image of man*. It says :-

> *"Braahmaṇo asya mukham aaseet, Baahoo Raajanyaḥ*
> *kṛtaḥ*
> *Uroo tadasva yad vaishyaḥ, Padabhyaam shoodro*
> *ajaayata"*

(*Yajur Veda* XXXI-II)

This vedic Hymn completely and comprehensively describes perfect functioning of the Society, like the perfect functioning of every part of the body of a person.

The hymn explains all departments and complex systems of a society. It is to be subdivided under four headings like the four human body systems. They are :-

1. *Mukham* - the head and face.
2. *Baahoo* - 2 arms, hands and fingers.
3. *Uroo* - the coverings of the body - belly, thighs and legs.
4. *Padabhyaam* - Two feet (in sanskṛta meaning).

We would first like to present the salient points of this hymn. It states that :-

1. There must be section or a class in society which is to be named Braahmaṇs and their function is that of the *Mukham* - the head & the mouth in the body.
2. The other section, the *Raajanya* the function of which is the functions of *Baahoo* - the arms.

3. The third are *Vaishya* - function of whom is the function of various (*Uroo*) coverings in the body, like skin, fat, nerves and memberane.

4. and lastly, a class called *Shoodras*, acting like the *Padas* - the feet, the agents causing motion and various activities.

Unfortunately the orthodox have interpretted this hymn that the Braahmaṇs were born from the mouth of *Puruṣa* - God, the kings from His arms, the *Vaishyas* - the businessmen from His belly and the *Shoodras* from His feet.

On this interpretation they based and built the caste system. But they completely obliterated many scientific systems explained through this hymn.

We take each of the technical terms of this hymn and try to explain what they actually convey !

MUKHAM

It is usually translated as mouth, which meaning is not wrong in common useage but in Vedic terms, it has a much wider sense. When food is put in mouth, it is munched and crunched so that it gets crushed to pieces of finer form. Moreover, it is mixed with Saliva which contains a digestive enzyme, ptyalin, which converts starch into sugar form, for easy digestion, absorption and assimilation in the body.

Besides, the mouth (*mukham*) also represents Head & face which part of body contains brain, seat of knowledge and senses. The head contains all the five sensory organs, the sense of vision (light), hearing (sound) smell (material particles) taste (liquids) and touch - skin of face and skin of lip and tongue, which gives sensation of hot, cold, soft hard etc.

The mouth thus is, an agent of crushing food into finer form and converting tasteless starch into sweet sugar. Veda also advises that all the knowledge, that is to be imparted and consumed, by the student should be in its fine ramifications and it is then only that, knowledge becomes pleasant, palatable, sweet and easily absorbable by the pupils. The anology is perfect and explanatory.

Veda says, in your society, you must have a class of people whom you will call *Braahmins*[1] because, it is this class which will help in the growth and development of the society. It is this class of people in society, which shall judge what is good and what is bad for the society and the nation. This class consists of Teachers, Priests, Professors, Missionaries, Ministers, Doctors, Engineers, Consultants, Architects etc. etc. and make up the 'Brain Trust'. They have to guide the conductors and administrators of the nations. Society goes by their advice. This class is *not* for the collection and hoarding wealth. Their wealth is knowledge, and its selfless distribution without any pecuniary return. Just as after eating, the mouth is rinsed well so that no food should remain in the mouth, so also these *brahmanas* after advising the benefits and gains to the society, are not to keep or share the bargains. It is not that they should only keep away from wealth and money, rather they should even abhor their fame. Says Manu :-

> *"Sammaanaat brahmano nityam udvijeta visaad iva,*
> *Amrtasya eha aakaankset avamaanasya sarvadaa"*
>
> (*Manu* II-162)

It means that "(*Brahmana*), the intellectual class should always try to avoid and shun from self laurels and praise, as if one is being offered a cup of poison and should always take to his criticism as nectar".

It is always this class of people totally dedicated, selfless who can do good to the society, because they have totally discarded all wordly comforts and pleasures in the interest of the society, which they want to see well developed, flourished and prosperous. For their selflessness, they command greatest respect in society. Even an Emperor would bow to them and accept their advice. In the body, the position of the head is placed either at the top of the body or in front. So is this class to be treated, in the society, with greatest respect and adorations and placed at the highest position in social gatherings. It is most unfortunate that today, in the present social structure, where wealth and money is the criterion of greatness and position, this intellegent class is thrown to the back position, with the result that all good brains in the society are apt to leave teaching, preaching, vocations and would desire to take lucrative positions, thus causing great loss of brain bank of a nation. This loss is due to the society's own mis-behaviour to this class. This loss will cause deterioration in the advancement of knowledge and progress in society. Formerly, though they faced paucity of material gains, their this social loss was very well compensated by offering them greatest respect and worship in the society. This favour was enough to satisfy such dedicated intellectuals. This class of Brāhmaṇas, were learned, honest and holy people. Society should *restore* their respect, adoration & status if it wants its well being.

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[1] **Braahmana** means to grow, become great and make great, from root **Brh vrddhow** to grow - develop.

RAJANYA (Baahu)

The second section of society - the *Rajanya*, represented in the Vedic hymn as :-

"Baahoo Raajanyaḥ Kṛtaḥ"

Bahoo : It means two arms, with their appendages, hands and fingers etc.

The arms in the body have *two* functions. If someone attacks someone, it is the arms which go forward and protect the body. The arms automatically go forward as if it is their specific duty to protect the whole body as a defensive organ. Secondly, if someone wants to strike at an offensive person, it is again these arms and hands which strike. The arms are thus the organs of offense also. In this way, it serves as *agent of defence and offense.* In the case of a nation, it is like Ministries of Defence & Home. The arms have again another function. They hold tight a person if needed. For this function, they are called *Baahoo*. Etymological meaning of this word is :-

"Baahoo BANDHANAAT"

"Baahoo means binding agents and system".

According to (Nirukta) they are baahu, for their binding or holding function. The hold can be for two purposes. Firstly, the hold may be a "*bear's hug*", a very strong hold, so much so, even to squeeze breath out. This hold is for dangerous persons who have criminal intentions. They are to be strongly controlled and held tight. So, Bahoo are agents to hold or control the society.

The other hold is a gentle embrance, which one applies to show affection, love, praise and appreciation, as one does to a good friend, a noble and a good person etc. The hold may be a warm embrace for appreciation of people's good doings. In this way arms function like the *Home Minstry* of a country; because it is the duty of this ministry to thoroughly catch hold of the evil element of the society for punishment and encourage and praise, and show warmth and reward those people, who serve the nation by performing their duties well.

In short, the arms thus serve the body as Defence, Offense and Home Ministries of a nation.

THE KING OR RULER

The King or President according Veda should have these qualifications:-

> "*Brahmacharyena tapasaa raajaa*[2] *raaṣṭram virakṣati*"
>
> (*Atharva Veda* XI-5-17)

The hymn explains :-

Raajaa - The king or the President (*Virakṣati*) is duty bound to protect perfectly, (*tapasaa*) very wisely and deligently (*raaṣṭram*) his knogdom and it (*brahma*) is only then he can grow the State to great prosperity and strength.

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[2] **RAAJAA** - is a derivative of '**Rajṛ**' "**Deeptow**" - to glow, illuminate, shine" - he should be praiseworthy & popular. Raja, in Veda, does not mean a king. It may be any illustrous strong, virtuous person, with love for his people.

According to this hymn, a person who is fully dedicated to his country and people and who is learned, wise, active, dextrous and powerful should be selected, the head of the nation and country. There is no question of any hierarchy or lineage system in selection of the head of a kingdom.

Again, *Lord Manu* describes the king as an amalgmation of the following qualities :-

> *"Indra, anila, yama, analam, agneshcha, varuṇasya, cha,*
> *Chandra, Vitteshayowsh Cha, eva maatraa nirhṛtya*
> *shaashvatee"*

(*MANU* VII-4)

(*Indra*) He should be an epitom of great potential and might, that is powerful and strong (*anila*) fast like wind and force, (*Yama*) strong, controller and just administrator and preserver of all laws (*Arka*) bright and warm like sun, also furious and harsh to the evils, (*Varuṇa*) attractive and accessible, desired by every person rich or poor, (*Chandra*) cool and pleasant in temperament like moon and watchful to manage (*Vittesha*) his treasures, vaults and finances, so that they grow and do not always have deficit budgets.

The person selected as the Head of the country. must have the above qualifications, before one could think of prosperity and well being of the nation and the country.

Again Manu states :-

> *"Sve Sve dharme nivistaanaam sarveṣaam*
> *anupooryashaḥ*
> *Varṇaanaam aashramaaṇaam, cha raaja sṛṣto*
> *abhirakṣhitaa"*

(*MANU* VII-35)

(*raajaa sṛṣto abhirakṣitaa*) The selected Head of the State should have capability to make (*ashrame*) everyone function in his individual order of life, (*varuṇaaṇaam*) in his professions (*sve sve dharme*) such that they perform their social duties faithfully, in all their vocations.

Yajur Veda warns the king thus :-

> "*Ksatrasya yonir asi, kṣatrasya naabhir asi, Maa twaa hinseeḥ*" "*maa maa himsee*".

It says :-

Oh King ! (*Yoni asi*) you are the source or the centre of law, for protection from (*Kṣatrasya*) disintegration. You are (*naabhi*) the binding force, which (*kṣtrasya*) saves us from dissolution and degenerations of society, nation or the country (*Maa twaa*), be you not a cause of (*hinseeḥ*) violence or harm & destruction of the people.

Veda again explains :-

> "*Yatra brahma cha kṣatram cha samyanchow charatah saha,*
> *Tam lokam puṇyam prajñeyam yatra devaaḥ saha agninaa*"

(*Yaju* XX-25)

It states :-

Remember - (*Yatra*) when or wherever (*brahma*) growth, prosperity and (*Kṣatram cha*) prevention from disintegration or loss, both are thoroughly observed together, (*tam lokam*) in those circumstances or situations. (*punyam* prajneyam) may it be known to you, that there reside happiness and prolifiration and prosperity and (*Yatra*) it is on this principle that what (*devaḥ*) the wise act (*āshā agninaa*) diligently, dextrously and industriously.

It means, there are many people who work hard to obtain and augment material wealth etc. for themselves, but are careless in their preservation and protection,they waste their effects and energies foolishly. But wise men will always be equally careful in protecting and preserving what they have gained and obtained. The same applies in the case of nations. The King should be careful, to protect the savings of the nation and not to squander and waste for wrong wasteful purposes, and on nonproductive projects.

Veda advises the King thus :-

> *"Shiro me shreeḥ, Yasho mukham (5)*
> *Jivhaa me bhadram (6)*
> *Baahoo me Balam, indriyaaṇi hastow me karma Veeryam,*
> *aatma kṣatram, uro mama (7)*
>
> (*Yaju* XX-5,6,7)

The King (*shiro me shree*) should always bear in his mind, the sustainance & the preservation of his people (*Yasho mukham*). His actions and administration should be such that his people have nothing but praise in their speech for him. (*Bahoo balam*) He should have power and strength to hold the whole country & the society and save them from all the evils and disintegrations. All his administrators and workers should be labourious and active, (*karama* and *Veeryam*) firm in their duties strong and active in all acomplishments. May he always (*uro*) in his heart (*kṣatraṁ*) bear that the society does not disentegrates, rather his people may attain progressive prosperity.

The king must always feel confident and be so strong that he could proudly say :-

> *"Kṛtam me dakṣane haste, jayo me savyo aahitaḥ"* (*Atharv VII-50*)

"may my right hand work so hard, and virtuously, that my left hand may enjoy the victory and total accomplishments.

Veda advises the king again :-

> *"Chakṣuṣmate, shrṇvate te braveemi, maa naḥ prajaam reeriṣo, maa uta veeraan"*
>
> (*Yaju* XXXV-7)

Oh king ! always (*chaksusmat*) be vigilant with open eyes and look to the State affairs and (*shrṇavata*) always (*te braveemi*) lend patient ear to the people's complaints, be watchful and look to the best of the nation. Never (*reerisa*) cause any harm or violence to your people, specially the (*maa prajaam uta veeraan*) brave, bold and progressive people of the State.

Lord Manu lays special stress on the moral and ethics of a king or the Head of the country. He says :-

> *"Indriyaanaam jaye yogam, samaatisthed divaanisham,*
> *Jitendriyo hi shaknoti vashe sthaapayitum prajaah"*
>
> (MANU VII-44)

The king should, day and night, keep all his senses (Jaye) under his strong control. Such a king who himself observes all social ethics and upholds them, it is only such a king who can (*Vashe sthaapitum*) keep under control and hold and guide (*prajaa*) his people and nation, on high social and national ethics. He should himself observe all social codes and it is then his people would follow.

It is often said "*Yathaa raajaa Yathaa prajaa*", that is, "as is the king so is his subject". Therefore, to make his people and nation noble and pure in deed, he himself has to observe all the social dictates. It is a proverb in Russian, that the fish when decays, the decay always starts from the head, which is very true. One sees the same results in a family too. The children behave as they see their parents behave.

Yajur Veda in its opening first hymn advises people :-

> *"Maa agha shansah, maavah stena Eesata'Vah (Yaju I-1)*

(maa agha) let not evil person or evil laws (*shansah*) rule you and (*Maa vah stena*) let not a cheat or asurping king (*eesata*) be your ruler.

Evil head of a kingdom always provokes revolt and the people rise against him and overthrow him. So does Veda order to throw over the evil king or the greedy trickster ruler. But a good king who is himself a pious person, who selfishly conducts his laws and keeps his people happy, it is only then, his people will observe all social laws and will be noble people. Such a king only can boast as did king *Ashvapati* of *Kaikeya Kingdom*, who proudly declared :-

> *"Na me steno janapade, na kadarya, na madyapaḥ, na anahitaagni, na avidvaan, na svairee, svairiṇee kutaḥ ?"*
>
> (*Chhandogya Up.* V-II)

The king *Ashvapati* declared before *mahṛṣis*, who had come to learn from him, the science of *vaishvaanara* (laws and forces functioning in universe) :-

"(*na me janapade steno*) In my whole kingdom there is not a single person who is a thief or look greedily towards other's possessions (*na Kadarya*) none who is selfish and does not donate his share to the nation (*na madyapaḥ*) nor any, who indulges in any kind of intoxications, (*na anaahitaagni*) nor one who does not perform his daily duties at home and is not pious in his dealings with other people, (*na avidyaan*) not one who is uneducated, (*na svairee*) none who commits adultry, (*svairiṇee kutaḥ*) how can, then, there ever be a woman who would be dishonest to her husband.

Such noble kings, who rule their country and nation with great piety, love and are good at their hearts and diligent in their efforts, can hope, as Veda says :-

> *"Aa brahman braahmaṇo brahmavarchasee jaayataam,*
> *aaraastre raajanyaḥ shoora iṣavyo ativyaadhee mahaaratho jaayataam,*
> *Dogdhree dhenurvodhyaa, anadvaan, aashuḥ, saptiḥ purandhir,*
> *Yoṣaa jiṣṇu ratheṣṭhaaḥ Sabheyo, yuvaasya yajmaanasya veero jaaytaam,*
> *Nikaame Nikaame naḥ parjanyo varṣatu, Phalavatyo na oṣadhayaḥ pachyantaam, Yogakṣemo naḥ kalpataam"*
>
> (*Yaju Veda* XXII-22)

It says :-

"(*Brahman*) ! Oh Almighty God ! may in my kingdom (*brahmano*) great learned and wise people be born, may there be very brave. (*mahaarathee*), Army Commanders and may they command great powerful armies and may their armours be of fast vehicles (*iṣavyaḥ*) may have very speedy and powerful war implements (*vyaadhee*) causing great destruction among my enemies. May, cattle like great milking cows, sheep, horses with high speed be born. (*Yoṣa*) Ladies, enjoy rides in various (*rathesthaa*) comfortable vehicles. (*Sabhayo*) May very gentle and brilliant young and old members of societies (*jaayataam*) be born. May there be rains in different seasons as and when needed. The (oṣadhaya) cereals and crops and different fruits may bear good produce and ripen their products in time, (*Yoga kṣemo naḥ kalpataam*) may we all develop and proliferate our cultivations and industries and (*kṣema*) and have the knowledge and means and capacities to preserve our achievements.

Such pious and healthy concepts and designs only a noble industrious and wise king can aspire.

VAISHYA - THE THIRD ORDER

Next is the third Aashrama of the society. This class of people is also allegorically described in the human body thus :-

> *"Uroo tadasya Yad Vaishyaḥ"*
>
> (*Yaju* XXXU-II)

The body of a person has an overall (*Uru*)[3] covering called, skin, which besides containing, blood vessels and nerves etc. chiefly contains layers of *fat*. This layer at places is thin and at other places very very thick, specially over belly, thighs etc. The *fat is* not only to make the skin supple and soft but fat is the *reserved food*, which is needed when the person is on say restricted diet, in certain circumstances, as in illness. The food after digestion by various organs of digestion in the belly, is converted and assimilated in the form of fat, as reserve. This is stored, as spare, to be consumed when needed by the body.

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[3] **Uru** - means **'Urnoti aachhaadayati'**, that what covers all over is **Uru** like skin, with fat, which covers the body all over. (**Unaadi Koṣa** I-31). Cosmic space also is called **Uru** because it envelops or covers stars and planets and galaxies etc.

Similarly, it is essential in society to have a class of such people who would earn and build financial reserves for the nation. The administrative classes and other orders cannot generate any finances for the country. So veda teaches that the nation must develop and encourage another class of people who would produce finances, wealth, more than the nation needed and preserve it safely for unfavourable times. The Government should have such policies that would encourage the growth of national wealth and it is only this class of society that can generate it. The policies of the Government should not be such, that it would starve and dry them up and thus starve the nation. If no fat is formed and deposited in the body in case of starvation, there would be no deposit left to dispose, and the person shall gradually die. Similarly, if the policies of the administration are such that, those who generate the wealth for the nation are starved by too much controls, by high taxations etc., evil thinking and evil methods shall naturally be adopted by this class, which is bound to affect the public and viciate the society as a whole.

If paucity of fat is to be worried, its too much formation and deposit, is perhaps worse, because its wrong deposits in blood vessels specially heart is very dangerous. Too much of such fat deposits will only choke the blood vessels and lead to heart attacks, so also too much wealth and riches of a nation can also cause super saturation of wealth, which can cause stagnation and damper initiations in the country. Wealth if not properly applied, can develop all evil doings. We witness this effect of these super saturation of wealth,which can cause stagnation and damper initiations in the country. Wealth if not properly applied, can develop all evil doings. We witness this effect of these super saturation of wealth in some of the western countries, like America, Sweden, and Switzerland,. even Japan etc. There even labour class has become so rich, that it requires bigger promptations to make them work and these raised wages, adds to the cost so much that it becomes incompatable in the world market. So, too much wealth becomes a great liability and is apt to currupt the society.

LAKṢHMEE

Our economists, to avoid such stagnation in trade and industry, personified wealth as a goddess, called '*Lakṣamee*'. Wealth was epitomised as a woman because in our culture women command greatest esteem and adoration. This Diety of wealth is presented as having four arms and four hands. In her two hands she holds two (*lotus*)[4] flowers, the pose of the third hand is as if she is pouring some of her wealth to the needy. The pose of her fourth hand is raised in a prone position as if she is blessing and giving shelter to the helpless. Our concept of wealth is not complete till there is a donation at least of some percentage of the savings (say 25%) for generating shelter for the homeless, charitable hostles called *Dharmshalaas*, dispensaries, Hospitals, temples, wells, ponds and community centres etc. for the public. It was not "one for oneself". Each felt to donate his share to the needy. This way, they mitigated the financial load on the Government. To sum up, these functions of this third section of the nation was not for ostentation or pride but as social duty and love. This class of the society is named *Vaishya*[5], that is the class that will pervade into the needs and feelings of people, understand their difficulties and remedy them. They were thus to generate the necessities of people by trade, industry and cultivations and meet all the needs of people and fulfil their "vow" of removing *abhaava* - scarcity of all kinds. They were most respected people and were addressed as *Shreṣṭha,* now called *Setha*. *Shreṣṭha* means most noble and esteemed people. When such respected people were meant to feed and flourish the nation, there would be no occasion of making black money. Black money raisers, lose their title of being *Shreṣṭha*, the respected Nobles.These three (*Varṇas*) sections of society are the intelligent ones and have undergone, relative education. The Veda has laid more responsibilities on these three sections and their social obligations which can be summarised in *3 'A's* :-

1. The (*Brāhmaṇas*) intellectuals, the teachers, the preachers etc. have taken a *vow* to fight out "*Avidyaa*" ignorance, illitracy in the society.

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[4] **Lotus** : We will explain the significance of lotus flower as a symbol a little later.

[5] **Vaishya** - It is derivative of root "**Visha Praveshne**", to enter or pervade into others.

2. The (*Raajaanaḥ*) the administrators, right from the head of State to a sepoy, have taken a pledge to totally remove "*Anyaaya*", injustice, nepotism and favours in society.

3. The (*Vaishyas*), the business class, has taken the responsibility to remove "(*Abhaava*)" all kinds of wants, scarcities and provide all necessacities of life.

SHOODRAS - THE FORTH ORDER

The Shoodras - *The fourth (Varaṇa) class of the society.* Besides, the head, the arms, the belly & legs in the body there is another limb or part of the body which is of equal importance for the body to function. The *Shoodraș* the labourers, the working and the serving classes of society are like his *Pada*[6] (feet).

This word '*pada*' does not only mean foot. It means any agent or system which helps motion. The feet also, are called *pada* because they help in the locomotion and progress of a person. In later literatures like *Purāṇas*, this class has been represented by a *chakra* wheel placed, in the fourth hand of *Viṣnu*. Wheel also indicates motion and progress. So any agent, helping the progress & prosperity, is pada of Veda and (*Chakra*) wheel of Purāaṇas.

Because the feet of a person are apt to get soiled, filthy and also because they occupy the lowest position in the body, the *brāhamaṇas* looked down upon this *Shoodra* class of society as if filthy, low, mean, *Untouchables* and they treated them with scorn, hatred, and abomination. This is the origin of the so called untouchables, shedule caste or *'Harijans'* of Mahatma Gandhi. They were also totally debarred from education and coined such phrases as :-

> *"Stree Shoodrow na adheeyataam"*

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[6] **Pada** - from root "**pada gatow**", which means motion and actions.

meaning that, *women* & *Shoodras*[7] are debarred from studies and education. This helped the priests, because they could have a better hold on the illitrate women folk and her progeny and the illitrate workers who would prove better slaves. Veda showed no difference in the states of these four classes.

The Vedic word *Shoodra* does not mean *menial* or untouchable. It means any person or an agent who *purifies*. A servant is *shoodra* because he cleanses the place where disorder has been caused.

By expressing the whole society as the body of a person, Veda declares all people to be of equal status and all parts to serve and coordinate with each other in complete harmony just as in the body every organ, every cell is linked and coordinated to serve the whole body. The anology of society like the body of a person is perfect and adequate.

In Vedic sense, therefore, any agent that cleanse, purifies or rectifies or puts in order, is *Shoodra*. We have in our body many agents or organs, which can be called *shoodras* in this meaning. For example, *lungs* purify our breath by removing poisonous CO_2 (Carbondioxide gas) produced in our tissues, which is carried by blood stream to our lungs where it gets rid of carbondioxide and is replaced by O_2 (Oxygen), without which our body cannot live. Thus lungs purify our breath and are *shoodras*. So also, our kidneys are the organs which filter out the injurious salts, urea, urates, uric acid, germs etc. from our blood, circulating through them. Our skin again is a *shoodra* which through perspiration throws out excessive salts etc., and thus cleans or purifies our body. Skin also helps 1/50% in our respiration. In some way our *liver* helps in throwing out injurious substances or half burnt products of food etc.

All these organs like Skin, Lungs, Kidneys, Liver etc. are *Shoodras* of the body. We all know how important these organs are in the body. If kidneys fail, the blood needs to be purified by dialysis an artifical kidney machine, or requires to transplant other kidneys, otherwise the person dies. Are our lungs, kidneys etc. to be looked down as untouchables ? They are more important than *baahoos* - the arms etc. In the eyes of Veda these *shoodras* are very important and are to be well looked after.

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[7] **Shoodra** it is a derivative of root "**Shuchir Pooteebhaaye**" that is what **purifes.** Etymologically (**una kosa** (II-19) : "**Shochati**" **iti shoodra**" that what purifies is shoodra.

Veda explains that the purification is based on '*Padabhyaam*'. This word is in dual number of instrumental case. It also means mutually working agents causing motion or circulation, which in turn helps in purification and rectification. For a smooth locomotion of a person one requires two feet, of which one goes forward, to which the weight of the body is shifted and the rear foot is then quickly thrust forward and then on this the weight is shifted. This alternate motion, causes a constant motion in walking. The systems causing a constant motion or circulation, help a constant processes of purification, in various organs of the body.

In case of *heart*, too, we find that there are two sets of two chambers, called 2 auricles and 2 ventricles - The auticles receive blood from the whole body, they contract when filled, and squeeze the blood into the lower more powerful chambers, the 2 ventricles and when these are full, they contract and squeeze out or pump out the blood into the main stream of vascular system of the body. This alternate squeezing of two auricles and then the 2 ventricles cause a constant running of blood steam through all organs and tissues of the body. This pair of auricles and ventricles causing constant motion are the agents, which can be called, in the language of Vedas, as "Padabhyaam", the two sets that cause motion". So heart can be called a *pada*[8], but *not* foot but agent causing motion. This motion or circulation of blood, caused by them is the fundamental basis of purification in body. If these 2 *padas* (2 sets of chambers) stop, the circulation will stop and brain etc. will not get any purified blood and will die. So also in case of the purifying function of the kidneys. its disfunction will also cause death. One can realize how important are the Vedic *shoodras*. How much life depends on their constant and active functioning or motions. It is therefore very wisely said :-

> *"Nahi achalatah suddhir asti"*

---

[8] **Pada** :- derived from the root Pada Gatow which means motion.

That is :-

"In stagnation, no purification can take place or purification only if there is a constant motion or activity." In the eyes of Veda, one can see what vital part these *shoodraa* play in body and society and how important they are for the life. The intellectuals may supply the knowledge, the Finance Minister may sanction the finances but if there are no agents who would execute and accomplish the projects, every other factors shall remain at a stand still. To accomplish perfectly, these *four factors - knowledge, control, finance* and the *working men* or agents are essential. The workers should be so trained that what they perform is perfect or (*Shuddha*) faultless and it is only then that they can be called *with dignity - Shoodra*. This is the sense in which Veda named the fourth class *Shoodra - the perfect* accomplisher. It is these labourious hands of the workers, who should make all jobs perfect, otherwise all knowledge, all finances, etc. shall be wasted.

So all these four factors are to coordinate and synchronize, for the perfect accomplishment of social functions. No section or class is inferior. It is the working class on which stands the whole society, just as the whole body stands on the feet, and with these feet, the body moves forward, so also the society can only progress when the working people are well looked after and not looked down, upon neglected or starved. In Brāhmaṇs and Puraaṇas, this class (*Shoodra*) is symbolized as (*chakra*) wheels of a vehicle, without which, the vehicle cannot progress.

VIṢṆU

As mentioned before, Veda epitomises the whole Cosmos like the body of (*Puruṣa)* a man, a microcosmos, and the body is an eptiome of the society. The society or the nation is named in Puraanas as *Viṣnu* with four arms and hands, depicting the four sections of the nation - *Brāhmaṇa Kṣtriya, Vaishya and Shoodra.*

The other two deities of the Hindoos (*Aryan)*, the *Brahmaa* and *Shiva* are mentioned to stay quite aloof from the society, *Brahmaa*, the teachings and preaching class is kept in '*Gurukulas*', in woods. *Shiva* a place far beyond the society on high snowing peaks of Himalaya, deprived of all worldly comforts. They are the *Sanyaasees*, dedicated to purify the people of their evils and they themselves, therefore attire in clothes dyed in the colour of fire - the purifier. It is only *Viṣṇu* who mingles in all social functions, marries etc. and observes all social laws and acts. In short it is *Viṣṇu what actually society is.* He is depicted to possess the four arms, representing the four sections or *varṇas* of society each section is represented by an emblem, which each hand of Viṣṇu is holding.

He holds in one hand a *conch* - the organ of sound, or speech, representing the brāhmaṇas, the intelligent class, who mostly function by the modern Radios or T.V because these are the organs of the Government, not of pious, wise teachings of honest class.

The Second hand holds a powerful, heavy *mace,* an instrument or agent to defend oneself and to strike and destroy the evil. This strong and powerful mace represents what Veda calls *Raajanya kṣatriyas* which class saves and protects the society from disintegration and destruction.

The third hand of Viṣṇu holds a *lotus flower.* This represents the rich class comprising of businessmen, industrialists and agriculturists.

What the rich people need is symbolised by a *lotus* flower and not by any other flower like a rose etc.

Firstly the rich needs sofhness in seat, beds, clothes etc., which softness is best expressed by the petals of the lotus flower.They need colorful dresses and coverings, which are found in different colours of the lotus. They look for extra- ordinary energising sweet, rich nourishing food, which one finds in the lotus as honey and in its seeds. Besides, they desire to have scenic environement and cool atmosphere which is only obtained in a lotus flower, because it grows in a most scenic surroundings as in cool pools, ponds, lakes etc. Before the air conditioning machines were invented and installed, all rich people used to have their mansions in lakes, or on coasts of rivers and seas for this comfort. In short, lotus provides all what the rich people need. Thus the rich who are the traders, the industrialist or great agriculturists, are wisely represented by a lotus in the hand of *Viṣṇu.* The analogy is beautiful.

The fourth hand holds a chakraa wheel, this section of society is the agent of progress/prosperity-shoodras

VARṆA VYAVASTHAA (THE CASTE SYSTEM)

The word *'Varṇa'* has been very worngly interpretted as 'Caste' Varṇa is derived from the root "vṛn varṇe", to choose to select. So, *varṇa* means one's *choice* or selection of profession. The society according to Veda, as mentioned, has been divided into 4 professions. The *brahmaṇa* the intellectuals, *kṣatriyas* - the administrators, *Vaishyas* - the traders industrialists, the cultivators, and *Shoodras* the workers labours & servants.

It is unfortunate that the brahmaṇs, the priests, to cover up their own ignorance and their vicious designs of keeping their supremecy over the other *varṇas* and to exploit the ignorants, proclaimed that the system of *Varṇa* or caste was *by birth,* that is, all brahmaṇas born of a brahmaṇa parentage shall always be treated as brahmaṇs even though, they may not be educated and may be serving as a servant and a *shoodra* shall always be a menial and had no right to study or get educated. They shall always remain *shoodras* because they are born of *shoodra* parentage. This evil design of the brahmaṇas have created havoc in our present society. The low classes are being opressed and many of them treated as untouchables Mahatma Gandhi could only give them a more glorified name of "Harijans" (people of God) but they are still named *"Scheduled" Class.* Government have tried to educate them and provide some privilages and concessions to up-lift them, but have failed to absorb them in to the main stream of the society.

It is most regrettable to note that the politicians are now exploiting them further, to obtain their votes in elections. There are brahmana who oppose the schedule masses enblock and the latter would vote enblock for their schedule candidate. This further hinders their absortion in the main society.

Nowhere in Veda, a caste is inherited. Veda by using the word *Varṇa,* has given everyone, full freedom to *select to choose* whatever profession one likes. A shoodra has every right to become a braahmaṇa if he has the ability to be. A son of a brahmaṇa, if he so chooses, can be a trader or a Government administrator or if he is dull and intellectually poor shall become a shoodra.

Yaaska, the great etymologyst also has defined Varṇa thus:-

"Varṇo vṛnote"

(Nirukta II-30)

Which means, a *varṇa* is, what one chooses.

Lord *Manu* says, formation of these varṇa (division of labour) were essential for the prosperity of the people:-

"Lokaanaam tu varddhyarthe mukha bahoo uru paadataḥ

Braahmaṇam Kṣatriyam Vaishyam

Shoodram cha niravartyet

(MANU 1-31)

It means:- That, for the growth and the prosperity of people, four classes (brāhmaṇs, kṣtriya, vaishya & shoodra) are differentiated in society, just as there are the four divisions of the dody, the head, the arms, the belly & hips and the feet, that is how the body functions properly.

Yajur Veda (XVIII-48) advises and assures that these divisions should function dutifully and coordinateingly:-

Ruchaṁ no dhehi braahmaṇeṣu

Rucham raajasu naskṛdhi

Rucham vaishyeṣu shoodreṣu

Mayi dhehi ruchaa rucham"

(Yajur XVIII-48)

It means:-

May there be glory in the performance of *braahmaṇas,* the *raajaa (Kṣatriyas), (vaishyas)* and *Shoodras.* May one's glory brighten the glory of others.

This also shows the importance of each and put them on equal footings. Regarding freedom of choice of profession (*Varṇa)*, the greatest law giver Lord Manu states:-

"Shoodra braahmaṇataam eti,

braahmaṇash cha eti shoodrataam,

Kṣatriyaat Jaatam evam tu Vidyaat

vaishyaat tathaiva cha"

(Manu Smṛti X-65)

This clears all doubts regarding independence in selecting one's carrier.

It states: "Shoodra" (*eti)* can attain the title of a *braahmaṇa* and braahmaṇa (*eti)* becomes a shoodra. A *Kṣatriya* born in a royal or a warrior family (*vidyaat)* may become by his choice a *vaishya* a trader or an industrialist or a cultivator, and vice versa. Lord *krsna* also was of this view, as he stated in *Geetaa:-*

"Chaatur varṇyam mayaa sṛṣtam
Guṇa karma vibhagashaḥ"

(Geetaa IV-13)

It means:-

"We have created four *varṇa*s divisions in society, depending on ones (*Guṇa)* qualifications, aptitude and nature and (*karma)* inclination and abilities.

Again he mentioned :-

"Braahmaṇa Kṣatriya VIshaam
Shoodraaṇaam cha paramatapa
Karmaaṇi pravibhaktaani Svabhaava
prabhvaiḥ guṇaiḥ

(Geetaa XVIII-41)

It states that all these divisions of *Braahmaṇa, Kṣatriya, Vaishya* and *Shoodra, (pravibhaktaani)* have been differentiated depending on one's *(svahbava)* temprament *(Guṇaiḥ)* qualifications and nature. No one mentions the *varṇas,* assigned to a person by birth.

Ancient Indian history stands wide open to prove this social freedom to everyone. There are countless instances, where people born from mothers of very low rung of society and of Shoodra families, rose even to the highest status of *Maharṣis.*

We would like to present a few of such cases:-

1. A boy of a very tender age, approached sage *Hari Druma* to get admitted in his monastery for education. On asking his parentage by the sage, the boy told him his mother had told him that she had been a maid servant and during serving many persons she got him. She was not sure who his father was. *Her* name was *Jaabaalee.* The sage was very much impressed by the truthful statement of the boy and named him *'Satya Kama'*, which means one who would always passionately be truthful. The boy was educated and taught veda and in due course become a *ṛṣi* (seer) himself. The boy was the son of a *shoodree* a maid servant.

2. The greatest commentator on *Ṛg Veda was Mahṛsi Mahee Daasa.* His work, *Aittireya Braahmaṇa* on Ṛg Veda, has been accepted by all. He named his work *'Aittireya'* after his mother's name, *Ittiraa.* No body knows his father's name. His mother was again a maid servant a *Shoodree.* Her this son rose to the status of *Maharṣi*.

3. *Veda Vyaasa,* more known as Vyaasa Maharṣi, also had a mother of the shoodra class.

4. One of the greatest Grammerian called a *muni*, if not a ṛṣi was again a Shoodree's son - named *Daakṣee.* He was *Paaṇini* and his brother *Pingal,* who wrote an authentic work on *Chhandas,* the metres and rhyme etc.

5. *Mahṛsi Vasistha* : His mother is said to be a gaṇikaa, perhaps a prostitute?

6. *Mahrsi Vishvaamitra* was born in a Ksatriya family but after hard study and penances, became a *Braahmana* and a *Mahrsi.*

7. Gaargee Vaachaknvee who had profound vedic knowledge and who had discussions with Mahrsi Yaajnyvalkya in the court of Maharaaja Janaka, never had even the "Sacred Thread" *(Yajnopayeeta)* on her body, though she was very well versed in vedas and hardly had a rival in her times.

8. Chhandogya Upanisad (IV-2) mentions king Janashruti went to *acquire "Vaishvaanara Vidyaa" (*scientific knowledge pertaining to cosmos) to *Raikva a (Sayugvaa)* coach mechanic. After offering him profuse gifts the king was taught what he came to learn. This shows that a coach maker could be so learned & had the privilege to get high education.

9. In more recent Indian history, there has been a powerful king *Chandra Gupta Maurya*. He was *Maurya,* because he was the son of "*Muraa*", a maid servant.. Nobody knows his father. He as a boy, was picked up by a great and learned brahmana,*Chaanakya* (Vishnu Sharma) who was a great politician and a finance wizard, and educated and brought up the child under his care. He rose as a powerful King but his mentor Chaanakya, who was also his chief Minister, always addressed Chandra Gupta as *Vrsala (a Shoodra)*. No matter, he was born a shoodra's son, he was accepted by the nation as a *great king.*

Thus we find there was no sanction or law, debarring any person to be what one wanted to be. The so called caste system or Varna by birth was and is an evil, self mooted design of brahamanas, to cover up their own weakness and vicious aims of exploiting and keeping a command on the sections *(Varna)* of society. Their proclaiming caste by birth is the cause of the present day problem of various schedule and Harijan section of our nation which number runs into (crores) tens of millions.

Chapter–19

LEGISLATURE

For a good and perfect administration of a nation, Veda advocates to select a Raajaa a Ruler. In Vedic term *Raajaa* does not always mean a king or Emperor.

Any person who is brightest, noblest, courageous, educated and strong amongst all, can be selected as the ruler. Veda does not advocate a dynasty system. We note that Maharaja Dasharatha at the time of selecting his successor to his throne, did not appoint his eldest son, Lord Rama, but he called all his Rajaas, Nobles, Kinghts, ministers his subjects and people and only *proposed* the name of *Rama* and told them to choose him as their king *if they found him fully* qualified to be a good and loving King. *No direct appointment* by heritage was made. So it was the people to select their ruler. It was a *soverignty based on democracy.*

ANCIENT DEMOCRACY OF INDIA

Following the teachings of Veda our ancient Sociologists, as mentioned before, divided the society into four important groups or *Varnas.* These divisions are based on the function of the body parts.

They applied the same system in the control and functioning of the social body, what they found in body of a person.

The body is controlled and made to function, through a nervous system which is divided in two main regions or systems. There is the control by higher nervous system comprising of (cerebrum) the Brain the smaller brain, the (cerebellum) pons and the medulla which lie at the base of the brain. All these are enclosed in the (cranium) the skull.

Then there is the *lower nervous system* which consists of a tail of the brain called spinal cord, running through the back bone. This cord sends out nerves on both sides in to the chest, belly legs arms and spreads its ramification everywhere in the body.

All organs functioning in the body are controlled by this lower nervous system. Various movements like walking, running etc.. secretions of glands like liver, kidnies, spleen, pancreas and innumerable kinds of secretions of Harmones, enzymes etc. are regulated and controlled by this lower system. The brain as if, is not distrubed or bothered for all these activites. All local problems of the body are settled and controlled by various stimulii, and reactions, passed through the spinal cord at this level and the upper or the higher nervous system is left to settle more important problems or issues if any. But if at any time something serious or an abnormal condition develops which may be dangerous for the body, then the message is sent from the lower nervous system to the upper one, to look for the graver issues, like acute pain, injuries illnesses etc.

All major issues for the health, growth & property of the body are to be looked after by the upper nervous system.

The sociologist adopted the same *two level system* of settling various social issues. Like the spinial cord or lower level system. all day to day social issues or problems were settled by the society or people by them-. selves. *The people* had *all the rights and power. Every individual had the power to object or punish the offender of social laws.* More important issues were locally settled by local courts called *Panchaayats* (court consisting of *five* judges selected by local people). The *Panchas* were most noble, honest truthful and just persons. They were esteemed as next to God, because they were supposed to be just like God in justice. No social problems were referred to the King's court. Such was the power invested in the people. Today the *people have no power* for even a little offence. It is the Government, its officer, even a policeman, is to be called. If any body of society dares to interfere, when somebody offends a social law he would be rather questioned, what right he had to take law in his hand. He would be rather pulled up by the police as an offender.

We are called the biggest Democracy in the world. Democracy actually means, (*demos*) people and (*cratis*) means power, that is, power lying in the people. But where is the power in the people in our country? The only power in the people lies at the time of casting their election vote, otherwise people are subdued, a powerless mass. Formerly in India, they swayed a real democracy, which functioned in its real sense in all minor or major issues of the society. The society was bound down to all social laws at the *grass root level* by transferring this power to the people. The society must be given its full right to deal with its problems. The central government should look for bigger and more important problems of the nation like defence, finance, big industries and major national problems.

LEGISLATURE

The qualities a King should possess has already been mentioned Ṛg Veda advocates that a *Ruler* should constitute three *Sabhaas* (Legislatures.) The three *Sabhaas* (legislatures) are:-

1. *Raajya Sabhaa*
2. *Vidyaa Sabhaa*
3. *Dharma Sabhaa*

Ṛg Veda advises thus:-

> *"Treeni raajaanaa vidathe purooṇi*
> *pari vishvaano bhooṣathaḥ sadaansi"*

(Ṛg Veda III-38-6)

It means:-

(*raajaanaa)* The Ruler and his administration (*treeni sadaani)* should constitute three separate cabinets, (*vidathe)* for prosperity of his people and should (*paribhooṣatha)* embelish them (*purooni vishvaani*) for all mutifarious aspects by wise and experienced members.

The *Atharva Veda* states that:

> *"Tam sabhaa cha samitishcha senaa cha (Atharva)*
> *suraa cha anuvyachalan"*

(Atharva Veda XV-9-2)

The *Rajya sabha*, with the help of (*sabhaa samiti cha senaa)* various committies, subcommitties, should look after finances and defences etc. and should rule and protect his nation.

Rajya Sabhaa

Under '*Raajya Sabhaa'*, the ruler has to look to his finances, various fields of administration, transport, commerce, industry, trade etc. etc. in such a way that the nation prospers and enjoys confidence and safety. The king should take his minsters, administratiors and also his people in full confidence, as Veda mentions– –

> *''Sabhya sabhaam me paahi Ye cha sabhyaaḥ sabhaasadaḥ''*
>
> (Atharva veda XIX-55-6)

The kind appeals to his people, to be (*sabhaasadaḥ)* most polite and co-operative, and thus preserve and help the *sabhaa* or *cabinet,* so that it functions properly.

The Veda states that the king has to take his people in full confidence and never keep himself aloof from them and never be despotic otherwise it upsets the nation's faith in him.

> *"Raaṣtram eva vishyaa hanti, tasmaat*
>
> *raaṣtree visham ghaatukaḥ'' (Sḥatapatha Bra)*

It states, that "if the ruler does not take his people in full confidence and does not obtain their co-operation, (visḥyaa) the people (*hanti)* shall destroy (*raaṣtram)* the State and (*raaṣtree)* the ruler. He will be the cause of (*ghaatukaḥ)* the destruction of the (*visham)* people and the nation.

All the social laws and Orders are to be followed dilligently. The whole of Home and Judiciary shall function under this cabinet. All these integrating factors are kept well under control, the evil people should be punished, the good ones, well looked after and rewarded. The judiciary, working under him or independently should be honest and unprejudiced, functioning under no political influences, but to be just and truthful, no matter the victim may even be the king or his nearest or dearest. The king should be vigilant and give patient hearing to his people and be kind to them suggested by Veda:-

> *"Chakṣusmate shrṇvate, to braveemi*
>
> *maa naḥ prajaam reeriṣo, maa uta veeraan,*
>
> (Yaju XXXV-7)

The people should easily and without any fear or hesitation approach his ruler if they had some complaints, they would go to him and say "Please, Sire, (*chaksusmate shrṇvate)*be pleased enough and see that none of your civilians, your great brave and powerful warriors (*maa reerisa)* come to any harm. It is your unfailing duty to protect them all.

The king is regarded as the father of the nation and the nation always follows him as children follow their father. Noble king, thus, will naturally encourage his noble and virtuous people, and people should always obey their rulers.. Lord Krisṇa mentions that though he had nothing much to perform as his day to day personal obligations, but he did them only because:-

> *"mama vartaanuvartante maṇusyaa partha*
> *sarvashaḥ"*
>
> (Geetaa III-23)

"Oh Arjun: people do what I do, if I do not perform my duties regularly I would be the cause of uprooting the whole social structure and moral etchics."

Such is the reponsiblitity of the Head. His preachings are not for the public but first for his own person. It is unfortunate that some rulers, are apt to overlook this Vedic teaching. They are looking after their own gains and positions. They are not truthful even towards their people by not giving them the real situation of the State, rather they feed them on false hopes and states:-

II VIDYA SABHA OR LEGISLATURES

(To look after the education and happiness of people)

It is through education that people can be mentally moulded.. It is through the medium of knowledge and wisdom that the nation can be refined and upgraded. Through education people can be made socially and nationally more noble and patriotic and not by only making drastic Acts and Laws. Our concept of education, does not mean to make people only fit for earning bread. Such education is imperfect and makes a person self-centered.

Along with acquiring the book or theoratical knowledge one has to be educated & perfected in social life. This aspect of life is indicated by placing a rosary of beads in the second hand of (*Sarasvatee)* - the *godess of knowledge.* The rosary beads move, when one bead pushes the one in front and so on. This cojoined and coordinated process or system of working is indicated by the rosary. Each bead represents an individual of society. It is taught that all are connected together in society by a common idiology and each has to help and prompt the other for the progress. just as one bead pushed the other. One should not limit all his efforts in progressing, and achieving one's own gains, rather one should feel his progress in the progress of others. This theoratical and the practical achievements to be jointly exercised and this is explained in the playing of the Veenaa, the string instrument. In playing on it, the musician applies his theoratical knowledge of a particular tune, and also plays on the strings such that they coordinate and produce the same sound, pitch, rhym and rhythm of that song. It is only then a melody is evolved, which generates great pleasure in the minds of those who are playing and who are hearing, and thus all get atuned together in a single "oneness"

This is the idea of vedic way of educating each individual. Each should cohere, coordinate or amalgamate oneself. with each other so that, one forgets his identity, and works for the whole. This meantality in an individual can only be developed if it is infused in him at an early stage of education. Today one works for one's own prosperity, which may even be at the expense of others. Veda opines that this choesive mentality should not be limited only to a national scale. but widened to an idea, that (*"Prthvee eva kutumbakam"*) the whole (*prthvee)* earth is a family.

This is the motto in life according to the teaching of Veda. Once this mentality of 'one-ness' or 'entirety' is developed then, Yajur Ved's closing verse can come true. It says :-

Tatra ko mohaḥ kah shokaḥ,

ekatyam anupashyataḥ

(Yaju XL-7)

(Tatra) when, *(ekatvam)* 'oneness' *(anupashyataḥ)* is visualized and functions, *(tatra)* then, *(Kaḥ)* where is *(mohan)* the scope for any illusion of selfishness *(Kaḥ shoka)*, worry and sorrows, It leads to nothing but Bliss, when there is "*none-other*", *and* there be no fear no worry and no *mathematics, all digits dissolve into a zero*. So all individuals should try to dissolve one's individuality in 'oneness', just as all rivers do on entering the sea, they lose their names and forms and are called 'the* Sea', the Oneness. So the teachers or *Gurus* of the world should mould the minds of each pupil at a very tender age to infuse this vedic philosophy of life.

"Aham Brahma"

That is "I am the infinte Universe", "I am great." This phrase "*Aham Brahma*" has been very wrongly interpretted by Vedaantist, in the meaning of "*I am GOd*".

Brahma does not always mean God. *Veda* has been named Brahma, *Cosmos* is also called Brahma and "*Brahmaaṇḍa*" the 'Cosmic egg'. Because *God, Veda, and cosmos* are immensely great and limitless so they all are *Brahma* - The Great.

The teacher who gives this universal vision to the child also says:

"My child' thou art not "this" yourself, but "*thou art that whole universe*" *of* which thou art a tiny speck". Therefore, always bear in mind *Aham Brahm,*I am "great","I constitute the whole".

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* **Prashna** Up, VI-5

The most important feature of the education was towards building highest personal morals of the individual. It was always an attempt of the Guru, to sublime th child's individual ego in to a fathomless universality. This system of education of enlightenment of an individual soul is expressed by a prayer in Shatapatha:-

1. *Asato maa sad gamarya,*
2. *"Tamso maa jyotir gamaya,*
3. *Amṛto ma satyaṁ gamaya,*
4. *Mṛtyor maa amṛtam gamaya"*

(Brhdaa Up. I-3-28)

"Oh, my Lord: always lead me from evils to goodness, from darkness to light, from falsehood and ignorance to truth and knowledge, May thou lead me from death to immortrality and towards your ever lasting Bliss."

Such was the goal of life, for which each perceptor tried to lead the child to grow and act. The sole aim of education in ancient India was not to amass material collections and wealth, but to free oneself from all the shackles of the world and enjoy "All Bliss".

It is mentioned in :-

Bṛhdaaaraṇyak Upaniṣad I-5-17 that the father at his death bed would call his sons and ask them to receive his legacy thus. He would ask them to repeat:-

"Aham Brahma, Aham Yajno, Aham Lokah"(I-5-17)

That is:-

'(*Aham Brahma'*) I take the responsibility, towards the well being of the world, will never harm the international good. (*Aham Yajnam)* I have my duties towards, my country, nation and society and will always act for its integration and coordination. And lastly (*Aham Lokaḥ)* I recognise my obligations toward my own unit of family, my near and dear ones.

Once the sons would repeat, before the dying father, the above three responsibilities, the father felt peaceful and would die in happiness, because he felt that he had transformed all his obligations to his next generation. Such was the nature of a legacy left by a father to his sons, which was in no way a material collection of which the father could be proud of. All these, individual, national, international obligations were collectively named his *Dharma*, Duties (not religion). With such socially dedicated persons they constructed the beautiful monument of society and nation. It is only this kind of education which would generate an atmosphere of non-violence tranquility, peace and lasting (*amṛtam)* solace. This is what Yajur Ved opines, the end result of true knowledge.

"Vidyayaa amṛtam ashnute" (Yajur XL-14)

"It is with such proper knowledge and wisdom, people will enjoy ever lasting happiness and peace."

The Vedas do not advocate great disparity in society. They preach each person to have and enjoy equal opportunities.

Ṛg Veda ends itself in the following beautiful words:-

1. *"Sangachchhadhwam, sam vadadhvam , sam vo*
manansi jaanataam,
devaa bhaagam yathaa poorve sanjaanaanaa
upaasate"

(*Ṛg Veda* X_191-2)

That is:-

"May you all put your efforts and progress together. May you all speak with one voice. May in your minds always generate same feelings for each other".

2. *"Samaano mantraḥ, samiti samaanee*
samanam manaḥ, saha chittam eṣaam,
samaanam mantram abhimantraye vaḥ
samaanena vo haviṣaa juhomi"

(Ṛg Veda X-191-3)

That is:-

"May you all think collectively, may your mind and consiousness and intentions be (*Saha)* well corrdinated with each other, (*juhomi)* you are advised to interact among yourselves with (*havisaa)* all necessicities, (*samaanena)* as each one of you may require equally.

3. Again

"Samaanee vo aakootiḥ samaana hrdayaani vaḥ

samaanam astu vo mano, yathaa vaḥ susahaṣaṣi"

(Rg Veda X-191-4)

May you all put all your efforts and might collectively, with all your heart and mind behind it and this way you all live together in happy homes.

Atharva veda also advises in the same spirit:-

1. *"Sa hrdayaṃ, saamanasyam avidveṣam krṇomi vaḥ"*
(Atharva III-30-1)

"I ordain to make your hearts and minds together, (*adyeṣam)* never bear any animosity amongst each other.

2. *"Anu vratah pituḥ putro, maatraa bhavatu sammanaaḥ jaayaa patye madhumateem vaacham vadatu shantivaam"*

(Atharva III-30-2)

The sons should always follow their father's good deeds and may mothers always be the cause of strong integeration of family by cojoining the minds of the family. The daughters always speak and address their husbands sweetly and wisely and thus develop a pleasant and peaceful atmosphere at home.

3. *"Maa bhraataa bhraataram dvikṣan, maa svassam*
uta svasaa"

(Atharva III-30-3)

"Never should a brother envy or bear an ill feeling towards his brother and in the same way, sisters should behave affectionately with each other.

4. *Samaanee prapas, saha vo annabhaagaḥ*
samaane yoktre saha yo yunjmi

(Atharva Veda III-30-6)

"May there be no much disparity in your drinks, foods and other amenities. Always apply your minds and efforts together jointly as if you are put under the same yoke (well knit together).

Veda, thus does not mention of any class or caste to differentiate man from man. The differentiation depends on one's own abilities, affinities.Veda provides equal opportunities to all. There is no restrictions or sections on any people, born in certain so called castes. Veda is divine. His gifts are for all people like the sun, moon, air, rain & so on. Veda is therefore for the whole world.

With such a system of education by the legislation, no harsh and drastic laws are needed.

Under the care of a noble pious and dilligent Ruler and with such noble people of the nation & nations, there shall never arise a situation of national or international fear of wars.

The world needs the Vedic system of education and administration in the world for peace to sway all over.

Chapter–20

"DHARMA-SABHAA

DHARMA

This word is wrongly interpreted as religion. *Dharma* cannot be translated by a single word. "Religion, according to Mr. Simon Potter, is a spiritual allegiance to some faith." There are many such faiths like Christianity, Islam, Buddhism, Jainism, Sikhism etc. They all stand on pure "Faith". Most of them have their religious books and their followers must have absolute faith in them. They are deadly and hostile to reason.

Anybody if puts forth any reason to some of the statements mentioned in their scripts, (which sound against the laws of nature), he was and even now, not only snubbed but severely and cruelly punished. There are countless events to prove this in the history of even Christianity, which claims the doctrine of love, forgiveness, and service etc. as the basis of their religion.

1. It is mentioned in "An outline of Modern knowledge" (page 16) that in 390 A.D. Bishop Theophilins destroyed one of the large liabraries of Alaxandria, because there were literature hostile to the teaching of the Christian Church.

2. In 415 A.D. Miss Hypha, aged only 21 years, daughter of Theon, the astronomer and who herself was a teacher of mathematics in Alaxandria, was stripped naked, stoned and killed to death by the club of Peter, the Reader. Her body was cut to pieces, her bones scrapped by shells and the remains cast in fire. Her fault was that she preached the doctrine of Plato and Aristotle which was weakening the Christian faith?

3. W.Draper says: an Italian monk Jounion for his approving asceticism, urging a rational morality and for his explaining that Mary ceased to be a virgin after bringing forth Jesus, was condemned by the church Council, flogged and bannished to a desolate island.

4. Another Bishop Nastor was bannished for his expressing that God (Jesus) cannot have a mother, because Jesus who is supposed to be God, could not have Mary as his mother. Christians express Mary as "*Theoskos*" *or 'Deipara'* (the mother of God).

5. Galilio, an Italian physist and astronomer (in 15th century) was imprisoned and later lynched for his teaching that the earth was round not flat and it revolved round the sun, against the teachings of Bible, which holds that the earth is flat and it is static, while the sun went around it.

6. Even such religious reformer as Luther, found fault with astronomer Copernicus saying:-

   "This fool wishes to reverse the science of astronomy, because sacred scripts tell us that God commanded the sun to stand still and not the earth"

7. Another, Bruno, Italian, scientist of note, was first imprisoned and then burnt alive in 1600 A.D. for preaching revolution of earth around the sun.

Mr. George Bernard shaw, one of the most prominent thinkers of the world and of wide reputation, wrote in his "*Adventures of the Black Girl*" in her *search for God*"

> "As to Bible science, it is hopelessly pre-revolutionary, its decription of the origin of life and morals are obviously fairy tales and legendary"

He further states:-

> "Bible must be shelved with the first edition of Encyclopedia Britanica, as a record of what men once

> believed and a measure of how far they have left their obsolete beliefs behind"

sarcastically he writes:-

> "It is the Bible educated human, who is not the ignormus, If you doubt, try to pass an examination for any practical employment, by giving Bible answers to the examiner's questions. You will be fortunate if you merely plucked and not certified as a lunatic"

Such is the opinion of a learned Christian of England about the Christian 'Divine Book'.

Again, we find numberless unscientific events mentioned in Bible. Eve the woman for Adam was created by taking away one rib of man (Adam) and because she was made out of man, she was named woman. It was a rib from one side of the chest of Adam (it is not mentioned from which side) was taken, then that side must be short of one rib and this absence of one rib must be found in Adam's and Eve's progeny. There are 12 ribs on each side of the chest even today, instead of one side having 11 and the other 12. If all men have inherited the sins of the first man upto date, why has he not inherited inequality of number of ribs also. We still count 12 ribs on both sides of each man and woman born today. Why should the sin commited by Adam, be entailed on his posterity?

According to christianity and Islam every man or woman born is sinful and to be saved from being sent to hell, they require recommendations of some prophet or the son of God to save them from Hell fire. To get recommended, they must put all their unflinching faith in their only messanger, Mohammed or son of God, Christ. It is believed that only Jesus is and shall always be the son of God. He is the only begotton son of God.

James Naylor, the associate of George Fox, the leader of the 'Quakers', was once asked "Do you claim to be the son of God"? He replied,"I am and so is every one". He got his tongue bored with hot iron and he was branded on his forehead with a letter "B" - blemisher. This is the religion of Jesus, who only advocated love, affection and non-violence, *ahimsaa*. It was he who advocated to offer the other cheek if some one slapped on one cheek, to releive his anger. He did not teach atom bomb against innocent mobs. He advocated non-violence and love. He offered himself and set a world example of sacrifice, which only saintly men can follow, like Mahatma Gandhi.

Islam has drawn heavily from Judaism and Christianity. The trio constitute the semetic religion, but in the eyes of Islam, Judaism and Christianity are *Kafirs* as dictated by Prophet Mohammad. The word 'Slam' from which the word Islam is derived is not Arabic, but is Hebrew, meaning 'peace'.

Even the word *Allah* is not arabic. It is also derived form Hebrew. Jesus at the 9th hour, after his crucification cried the words:-

"Eli, Eli, La-ma sa-bach-tho-ni"

"My god, my god, why hast thou forsaken me?"
(Mathew XXVII-46)

Jesus was a jew and his language was Hebrew, he called God *'ELI'* which changed to Allah.

At Baptisement, Jews perform circumcision which custom and ritual, the moslems have also acquired from them, and it is an essential ceremony of Islam. Even Chirst, as a Jew, under went this ritual of circumcision. A festival of circumcision of Christ on 1st January, is celebrated.

QURAN (THE HOLY BOOK OF ISLAM)

The revealation contained in Quaran was made over a period of 22 years, in most perturbed circumstances and fighting at Mecca and Medina. Also, Prophet Mohammad himself was not literate and there were no sure method of preserving records of the revelation, except through human memory, and so it advances a great doubt for its being pure and entire. The *Hadits* were compiled after a lapse of 200 years of death of Prophet Mohammad, a manner which cannot be considered reliable.

Prophet did not believe that God has a son, as mentioned:-

"Allah has not taken unto him any son" (Quran XXIII-92)

For a criterion to be a real christian or a muslim, ask a Christian missionary, is it enough to recite the Christ's sermons to make a man christian? No. Then what makes a man a christian? To live like Jesus

Christ? To be Charitable like him or love others? Will it not make you Christian? NO: To be a Christian, you have to believe several things faithfully. They are for example:-

Believe in the virginity of mother Mary, believe in peculiar nature of Divine sonship of Jesus, believe in resurrection on the thrid day after crucification and believe that his death is an atonement for the sins that were committed or are being committed or shall be committed by the sinful sons of the sinful Adam. Till one believes, in good faith, all these the doors of Heaven ar shut against him.

So also in Islam, which means *Faith,* faith in whom, only God? No. In Mohammed as a messenger? Yes, but also as the *last messanger*.

Ahmadiyas are staunch muslims, they believe in Quran, one God, Mecca as the holiest shrine, Believe in Mohammad as Prophet and messenger, pray five times a day etc, but they are being hunted and killed by other muslims, because they do not believe that Mohammad was the last prophet.. So the struggle is on a point of a total blind faith, not on any reason.

Due to their bigotry in their own faiths and giving no scope for reasoning, they had raised great bloody wars among themselves and against others. The Christians had pretty long 'Holy Wars' against the muslims who had occupied the birth place of Christ.. Lot of blood was shed for very many years to take away that piece of land.

Besides these two religions, there are many other religions which also stand purely on faith. Like, Buddhism, Jainism, Sikhism, Hinduism and so no. But these religions were spread, never by raging bloody wars on account of religion, but by devotion and love, before Islam entered the scene. Religions of which India is the mother never believed in force and in bloody conversions. Christianity made social, financial services as an instrument of conversion to christianity, but Islam unforunately used violence and force to change people to their faith, because, it is the dictate of Quran that those who do not believe in their faith, they are in *Kufra* and are *Kaafirs*. They are either to be converted to their "faith" or be killed because the "faithfuls" are not to live with the "non-believers". But the India-born faiths believe only in love, non-violence, education, no force, no temptations.

DHARAM

Coming to the Vedic word "*Dharma*", as mentioned above, does not convey what is understood by "religion". "*Dharma*" has been defined by many learned men of ancient India. We would like to mention what they understood and meant of *Dharma* and defined it:-

1. *Manusmṛti* one of the oldest and greatest legal authority, states:-

> "*Dhṛti, Kṣamaa, damo, asteyam, showcham, indriya nigraḥ,*
> *Dheer, vidya, satyam akrodho dashakam dharma lakṣaṇam*
>
> (Manu Smṛti VI-92)

Dharma according to Manu means, these 10 commandments:-

1. *Dhṛti* - steadfastness, firmness, bold and couragious character.
2. *Kṣamaa* - to pardon, when one is in a powerful and strong position or circumstance.
3. *Dama* - Control of all passions and emotions.
4. *Asteyam* - Not to commit any type of theft. There are various kinds of thefts, like material, theft of speech, like back biting or abetting others by speech to theft and a mental theft, to think of theft is like its committment.
5. *Showcha* - Physical, Verbal, and spiritual cleanliness and purity
6. *Indriya Nigrah* - Strong and firm hold on one's all sensual agencies and temptations.
7. Dheeḥ - to develop the faculty of intellegence and intution.
8. *satyam:* - Truth in all aspects and circumstances. Never even to think of falsehood.
9. *Vidyaa:-* Acquiring of knowledge and wisdom by studying hard and also by its propagation.
10. *Akrodha :-* Control of anger, which if not controlled, leads to loss of judgement, causing illusions and violence.

Lord Manu ordered every person to be a *Dharmaatamaa*, that is, to obseve and practise all these qualities without fail.

2. Sage *Kaṇaada* in his work "*Vaisheṣika Darshana*" described dharma thus:-

"*Yat abhyudaya nishresya sa siddhih, sa dharmaḥ*". *(vaisheṣkika) (I-II-i)*

That is - All those deeds which promote all round progress and prosperity (*nishreyasa)* and constant spiritual and righteous attainments, means, *dharma.*

3. It is also defined as :-

"*Dharma Vishvasya jagataḥ pratisthaa*"

"Those laws and acts that (*pratiṣthaa)* are the cause of sustainance of (*vishvasya jagataḥ)* all activities and progress of the world in all aspects, means *dharma.* The physical laws of universal sustainance like gravitation etc. also to come under this term. So also, all acts which hold the society, nations, together are the laws of *dharma.*

4. "Chodanaa laksno dharmaḥ" (poorva meemaansaa I-1-2)

    Dharma means, all acts that inspire and prod to do good deeds, leading to happines.

5. *Bheesma Pitaamaha (Mahaabhaarata) when asked to kindly define dharma he said:-*

"*Atmapratikoolaani pareṣaam na samaachareta*"

"Acts, that one would not like to be applied to himself, one should not apply to others, is the act of *dharma.*"

6. "*Dhaaranaat dharma iti aahu*"

"It means, the specific, cardinal properties or characteristics of a person, object or a system is called its *dharma.*" For example, the specific character of fire is to provide heat, water is to cool, air is to cause motion or impulse. On a very hot day, when air does not have an impulse, people say "it is so hot that there is no air. It is because the air has lost its impulse or motion. So its existance is denied Similarly, various professions and duties of persons are called their *dharmas.*

We would like our reader to view that in all the above mentioned definitions and descriptions of *Dharma,* in no way they give the sense of "faith" or 'belief' or "religion". All these descriptions about *dharma* mean, strict observance of all beneficial, social ethics and moral obligations, towards the society. *Dharma* is not man's relations or his behaviour towards his Creator, a diety *or God. Dharma is just social codes,* and in ancient India great stress was laid on their observance. Failure in practising their (*dharmic)* social laws was unpardonable.

Manu warns:-

> *"Dharmo eva hatɔ hanti, dharmo rakṣatai, rakṣtaḥ tasmaat, dharmo na hantavyo, maa no dharmo hataḥ avadheet.*
>
> (*Manu* VII-15)

It states:-

If (*dharma)*, the social laws are *(hato)* not observed, *(hanti)* they shall *(hi hanti)* decidedly destroy or bring sufferings, but *(rakṣtaḥ)* if they are well protected or practised *(rakṣati)* they shall protect you in return *(tasmaat*), for this reason *(dharma)* the laws should (*na)* never be (hantavyaḥ) neglected or destroyed, *(maa no)* becaused if we never (*hataḥ)* neglect (dharm) the laws *(avadheet)* they will never harm us too.

Again:-

> *"Dharma viddhas tu adharmeṇa sabhaam yatra upatisthati*
> *shalyam cha asya na krntanti viddhas tatra sabhaasadaaḥ (Manu VIII-12)*

"If, in any *(sabhaam)* society or cabinet (dharma) laws are *(viddha)* pierced or damaged by *(adharmeṇa)* un-social laws or persons, (*shalyam)* and if they are not well mended, *(tatra sabhaasadah)* then all its members (*viddahaah)*should regard themselves dead or crippled. Similar warning is again mentioned in 'the next shloka' (Manu VIII-14) which states that if at any time, or place (*dharma*) the righteous laws are overpowered by evil deeds and truth is suppressed by false hood, then it must be taken that all those who deal that way are no better than dead.

All these verses stress on observing *strict social laws* and never to yield to falsehood and temptations, never to bend before falsehood and always to uphold all social and moral doctrines. *Practice of social laws is called "Aachaara"*- proper and perfect conduct. Manu states:-

> *"Aachaarah parmo dharmah, shruti uktah smaarta eva cha"*

It states, practise of righteous conduct is the highest *dharma,* mentioned in Veda and in all (*smaarta*) social codes.

Therefore, he says:-

> *"Evam aacharato drstvaa dharmasya munayo qatum,*
>
> *sarvasya tapaso moolam aachaaram jagrhuh param"*

(Manu I-III)

(*drstvaa*) Realising that (*dharma*) all social an ethical laws (*aacharto*) can only be fruitful, if faithfully practised; so (*munayah*) all wisemen advocated (*sarvasya*) that every person, (*tapsaa*) even in austere circumstance, must (*jagrhuh*) observe these doctrines, because they are (*moolam*) the basis of (*param aachaaram*) highest moral conduct itself. For this very reason their children were weaned off from their parental homes and sent to monastries like (*Gurukulas*) where they were to live a life of penance, austerity and mutual cooperation. The (*aacharya*) prceptor in (*kula*) his home preached them:-

> *"satyam vada dharmam chara"*

"Always speak nothing but truth. Execute, nothing but in accordance to the social, moral and spiritual laws."

> *"Satyaat na pramaditavyam"*
> *Dharmaat na pramaditavyam"*

Never neglect or deviate from truth and social doctrines.

"Maatr devo bhava, pitrdevo bhava,
Aachaarya devo bhava" Atithi devo bhava"

(Taittireya Up.I-11)

Always offer reverence and serve your mother, father, preceptor and your guests, as if they are godly people. Parents also advised them thus:-

When following us, accept only what is good in us, nothing owerwise, and in future life also when you have a problem, you should consult only those persons who are wise, honest, balanced, kind hearted and who observe all social and moral laws themselves."

Putting it in simple words, *Dharma*, in no way conveys the sense what is understood by the word 'Religion'. *Dharma* collectively means laws, physical, moral and social laws. *Dharma does not indicate in any way one's faith or his relation with his Creator*, Prophet, saviour or God or a Diety. So to translate *Dharma as Religion is wrong.*

Thus, if Veda has a 'religion' (?) it is knowledge and wisdom, and nothing like a blind "faith". Vedic 'Dharma' brings and develops cohesion love and mutual regard and dedication, and all kind of knowledge.

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In real sense word Dharma is applicable to the inanimates also, where it means mutual affinity pull and synthesis of particles. We do use this word Dharma when we say the dharma of fire is to generate heat and compounding and that of water is to cool and to disintegrate by softening & decading.

The *Vedic Dharm* has a very wide application and *stands on laws and reasoning* and *not* on blind 'faith'.

Dharma sabha was to inculcate this teaching of Dharma-the social laws, in public, and make them lead a pious and happy life.

Vedic dharm is not restricted to some people, race, language or country. It is therefore Divine

"Veda, if ever can be called to have a religion,it is ETERNAL KNOWALEDGE, TRUTH & therefore DIVINE."

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